CANADIAN THESES ON MICROFICHE

THÈSES CANADIENNES SUR MICROFICHE

National Library of Canada
Collections Development Branch

Canadian Theses on
Microfiche Service

Ottawa, Canada
K1A 0N4

Bibliothèque nationale du Canada
Direction du développement des collections

Service des thèses canadiennes
sur microfiche

NOTICE

The quality of this microfiche is heavily dependent upon the quality of the original thesis submitted for microfilming. Every effort has been made to ensure the highest quality of reproduction possible.

If pages are missing, contact the university which granted the degree.

Some pages may have indistinct print especially if the original pages were typed with a poor typewriter ribbon or if the university sent us an inferior photocopy.

Previously copyrighted materials (journal articles, published tests, etc.) are not filmed.

Reproduction in full or in part of this film is governed by the Canadian Copyright Act, R.S.C. 1970, c. C-30. Please read the authorization forms which accompany this thesis.

AVIS

La qualité de cette microfiche dépend grandement de la qualité de la thèse soumise au microfilmage. Nous avons tout fait pour assurer une qualité supérieure de reproduction.

S'il manque des pages, veuillez communiquer avec l'université qui a conféré le grade.

La qualité d'impression de certaines pages peut laisser à désirer, surtout si les pages originales ont été dactylographiées à l'aide d'un ruban usé ou si l'université nous a fait parvenir une photocopie de qualité inférieure.

Les documents qui font déjà l'objet d'un droit d'auteur (articles de revue, examens publiés, etc.) ne sont pas microfilmés.

La reproduction, même partielle, de ce microfilm est soumise à la Loi canadienne sur le droit d'auteur, SRC 1970, c. C-30. Veuillez prendre connaissance des formules d'autorisation qui accompagnent cette thèse.

THIS DISSERTATION
HAS BEEN MICROFILMED
EXACTLY AS RECEIVED

LA THÈSE A ÉTÉ
MICROFILMÉE TELLE QUE
NOUS L'AVONS REÇUE

Canada

NL 339 (r. 85/09)

0-315-19565-7

223

National Library
of Canada

Canadian Theses Division

Ottawa, Canada
K1A 0N4

Bibliothèque nationale
du Canada

Division des thèses canadiennes

67473

PERMISSION TO MICROFILM — AUTORISATION DE MICROFILMER

- Please print or type — Écrire en lettres moulées ou dactylographier

Full Name of Author — Nom complet de l'auteur

LILA AMEEN FAHLMAN

Date of Birth — Date de naissance

JUNE 27 /24

Country of Birth — Lieu de naissance

CANADA

Permanent Address — Résidence fixe

11105 - 85 AVE
EDMONTON ALBERTA
T6G 0W7

Title of Thesis — Titre de la thèse

TOWARDS AN UNDERSTANDING OF THE LIVED-WORLD OF LEBANESE MUSLIM STUDENTS AND THEIR TEACHERS

University — Université

UNIVERSITY OF ALBERTA

Degree for which thesis was presented — Grade pour lequel cette thèse fut présentée

Ph. D.

Year this degree conferred — Année d'obtention de ce grade

1984

Name of Supervisor — Nom du directeur de thèse

DR. T. AOKI

Permission is hereby granted to the NATIONAL LIBRARY OF CANADA to microfilm this thesis and to lend or sell copies of the film.

The author reserves other publication rights, and neither the thesis nor extensive extracts from it may be printed or otherwise reproduced without the author's written permission.

L'autorisation est, par la présente, accordée à la BIBLIOTHÈQUE NATIONALE DU CANADA de microfilmer cette thèse et de prêter ou de vendre des exemplaires du film.

L'auteur se réserve les autres droits de publication; ni la thèse ni de longs extraits de celle-ci ne doivent être imprimés ou autrement reproduits sans l'autorisation écrite de l'auteur.

Date

~~April~~
April 18 / 84

Signature

Lila Fahlman

NL-91 (4/77)

THE UNIVERSITY OF ALBERTA

TOWARD UNDERSTANDING THE LIVED-WORLD OF LEBANESE MUSLIM STUDENTS AND THEIR TEACHERS

by

© LILA FAHLMAN

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE

OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF SECONDARY EDUCATION

EDMONTON, ALBERTA

Spring, 1984

THE UNIVERSITY OF ALBERTA

RELEASE FORM

NAME OF AUTHOR ....Lila Fahlman....

TITLE OF THESIS ....Toward Understanding the Lived-World of Lebanese Muslim Students and Their Teachers....

DEGREE FOR WHICH THESIS WAS PRESENTED ....Doctor of Philosophy....

YEAR THIS DEGREE GRANTED ....1984....

Permission is hereby granted to THE UNIVERSITY OF ALBERTA LIBRARY to reproduce single copies of this thesis and to lend or sell such copies for private, scholarly or scientific research purposes only.

The author reserves other publication rights, and neither the thesis nor extensive extracts from it may be printed or otherwise reproduced without the author's written permission.

(Signed) ....Lila Fahlman....

PERMANENT ADDRESS:
11105 - 85 Avenue
Edmonton, Alberta
T6G oW7

Dated ....April 18...., 1984

THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled "Toward Understanding the Lived-World of Lebanese Muslim Students and Their Teachers" submitted by Lila Fahlman in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Education.

....
Supervisor

....
Supervisor

....

....

Jorgen Dahlie
External Examiner

Date ....April 16....., 1984

This study is dedicated:

To the Glory of Almighty Allah (God)
the Most Beneficient
the Most Merciful
with a prayer for an understanding
of the lived-world of Lebanese Muslim
students as they struggle for their
identity in western society.

Lila Sied Ameen Fahlman

ABSTRACT

The researcher presents a description of the perceptions of Canadian Muslim students of Lebanese origin, referred to as Lebanese Muslim students in the study, and of their teachers in two Edmonton high schools, with the intent of providing an understanding of the lived-world of these students within the context of their own world of Islam and the broader context of Canadian society, and of the lived-world of their teachers. The researcher examines the intended meaning of these shared frames of reference which are often unquestioned and taken for granted. The research questions of this ethnographic study are: "What is it like to be a Lebanese Muslim student in this school?" and "What is it like to be a teacher of Lebanese Muslim students in this school?" The researcher views the meaning of the lived-world of the classroom in the context of the present time and place, and in the context of the larger political, economic and historical background of the teachers and the Islamic way of life experienced by Canadian Muslim students of Lebanese origin.

In order to fulfill her intent, the researcher used ethnography as a way of understanding and of interpreting the perspectives of the students and their teachers. The study required that the researcher have in-depth contact with the students and their teachers. This she attempted to

achieve through participant observation and interviews with the students and their teachers. The suggestiveness and the openness of the interview was important to the researcher. The interview guide used did identify some categories of life philosophies, religious outlooks and world views which the researcher believed would influence the interpretations of these students and their teachers, and which would provide her with the necessary data to fulfill the intent of her study. Using the relevant data, she has provided an understanding of what it is like to be a Lebanese Muslim student in a high school classroom and what it is like to be a teacher of these students.

The findings of the study follow: The Lebanese Muslim students experience prejudice and discrimination from teachers and students particularly during the junior high school years; tension is created due to differences between stated school policy and policy as implemented by teachers, such as when teachers espouse multicultural policy but view themselves as agents of assimilation; teachers are critical of teacher education programs which seemingly provide teachers with little or no assistance in learning to deal with the increasing numbers of minority, religious, ethnic students in schools today; and the need for understanding and acceptance of minority, religious, ethnic students to be reflected in development and implementation of the school curriculum.

The researcher acknowledges the narrowness of vision of not only these students, but also of those who use the label Lebanese Muslim students.

Minorities need to define themselves as Canadians who have both an individuality and a commonality. It is the responsibility of governments to actively pursue an understanding and a tolerance of cultural differences. There is a sense of responsibility and a need to educate both teachers and students, to formulate and implement policy and necessary programs which sensitize people, provide positive images of minorities and provide people with the necessary tools of knowledge and understanding to combat the ignorance, the fear, and the stereotyping and prejudices which exist today. It is not only up to the government but up to each one of us to ensure our future as Canadians with a strong sense of identity and pride in ourselves as Canadians with both individual and common identity.

ACKNOWLEDGEMENTS

My sincerest appreciation to my supervisor, Dr. T. Aoki, and to the members of my committee, Dr. R. Pannu and Dr. H. Ziel, Dr. K. Jacknicke, to my external examiner Dr. J. Dahlie, for their patience and encouragement; to my husband Al, my son Cameron, my daughter Tamara, my daughter Pamela and my grandchildren Yorgo, Michael, Amanda and Christopher, for their love, patience, understanding and encouragement.

TABLE OF CONTENTS

Chapter page

I INTRODUCTION 1

Purpose of the Study 2

Assumptions and Biases 2

Background and Conceptual Framework 3

Methodology 4

Student and Teacher Sample 5

Analysis of the Data 5

Validation 6

Significance of the Study 7

II REVIEW OF LITERATURE 8

Review of Literature on Methodological Studies 8

Review of Literature on Participant Observation 8

Review of Literature Relevant to Use of the Interview Guide 14

Review of Literature on Selected Ethnic Studies Related to Curriculum 19

III DESIGN OF THE STUDY 28

Introduction 28

Gaining Entry into the Schools 29

Selection of the Subjects 29

Gaining Entry into the Classroom 30

Chapter page

Gaining Entry with the Students 31
Interview Guide 32
Procedures 33
    Phase I - Observations 33
    Phase II - Interviews with Students 35
    Phase III - Interviews with Teachers.... 36
    Collection of Data 36
    Phase IV - Data Analysis 37
        Description 37
        Validation 38
        Significance 38
Conceptual Framework 39
    Description as Interpretation 40

IV ANALYSIS OF THE DATA 47
Introduction 47
Phase I - Description of School Environment ... 48
    The City 49
    School I 49
        The Classrooms 51
    School II 62
        The Classrooms 65
Summary 69
Phase II - Description of Student Perceptions ... 69
    School I 70

Chapter page

School II 78

Summary Statement 88

Phase III - Description of Teachers' Perceptions 89

School I 89

School II 103

Phase IV - Description as Interpretation 123

School I 127

School II 135

Summary 157

V SUMMARY, IMPLICATIONS AND RECOMMENDATIONS 158

Summary of the Study 158

Reflections on Implications 173

Recommendations for Further Study 179

BIBLIOGRAPHY 182

APPENDICES 196

A. Student Questionnaire 196

B. Teacher Questionnaire 199

C. Student Data 204

D. Teacher Data 261

CHAPTER I

INTRODUCTION

The lived-world of the minority ethnic religious students and their teachers merits careful study. In particular, the lived-world of the Lebanese Muslim students and their teachers may benefit from a study which describes and interprets that world.

The researcher, herself a Lebanese Muslim, has been a part of the world of the classroom, as a student, a teacher, and a counsellor, for over fifty years. In her experience, relationships between students of different ethnic and religious backgrounds and their teachers do not always foster an encouraging learning environment. This difficulty may be due to a lack of understanding concerning the value system of the home in relation to that of the teacher or school. This lack of understanding by teachers may deny these students the opportunity to develop integrity and self-esteem, and at the same time may destroy the students' sense of identity and their relationships within their families. Alienations, prejudice and misunderstanding may cause these students to become dropouts and delinquents.

Purpose of the Study

The concern of this researcher for Lebanese Muslim students has led her to undertake this study. Therefore, the purpose of her study is to provide an understanding of the lived-world of Lebanese Muslim students and their teachers of what it is like to be a Lebanese Muslim student, and what it is like to be a teacher of Lebanese Muslim students in the classroom situation.

Assumptions and Biases

The researcher makes the assumption that this classroom situation may be characterized by potential conflict due to contrasting value-belief systems of these students and their teachers. To study this situation, the researcher acknowledges her pre-understanding of the situation. She attempts to bracket part of her own experience; that is, she is aware of her own biases, knowledge, values, questions and foreshadowing problems, which she brings to the situation. Her understanding of this situation cannot escape her own subjective viewpoint. In interpreting the perspectives of the Muslim students and their teachers, the researcher cannot avoid arranging their experiences and viewpoints within her own context. However, her interpretation of this classroom situation does not imply that she is free to interpret in any way she wishes. The ground rules from which she interprets are discussed under conceptual framework in Chapter III.

Background and Conceptual Framework

Interpretation is a key term in understanding the lived-world of the classroom. Therefore the researcher attempted to view the world of the classroom in terms of the interpretations which the Lebanese Muslim students and their teachers gave to their perceptions of the situation.

Various concepts are used by various authors, in attempting to make sense of a person's world. For Blumer (1967:141), an interpreter is a person giving meaning to the elements of his environment as he encounters them; Shibutani (1967:161) sees perspective as "an ordered view of one's world"; Janesick (1977:4) says that the classroom teacher thinks and acts in a particular way, develops a classroom perspective, which enables the teacher to make sense of his world, interpret it, and construct his actions within it.

The researcher focused upon how these students and their teachers defined an event through their perceptions, interpretations, and beliefs. The researcher recognizes that group memberships define the nature of things for individuals in the classroom. For example, she attempts to uncover life philosophies, religious outlooks and world views of the students and their teachers which she believes may influence the interpretations which Lebanese Muslim students and their teachers ascribe to the lived-world of the classroom. The interview guide reflects this background context. The researcher discusses her conceptual framework in detail in Chapter III.

Methodology

The researcher used ethnography as an interpretive methodology to provide an understanding of the classroom world of the Lebanese Muslim students and their teachers through their interpretations of that world. For this researcher, ethnographic description served as a way of understanding, that is, of interpreting the events of the classroom.

This researcher used two modes of data collection: (a) Participant Observation; and (b) Interviewing.

In order to understand the world of the students and their teachers, the researcher needed to understand their process of interpretation. Since an ethnographic study of the classroom, to be effective, requires an in-depth contact with the students and their teachers, the researcher considered the role of participant observer to be preferable.

The guide used in the interview was not intended by the researcher to be all inclusive, but to identify those areas which would disclose: (a) the students' views of self, family and the teacher; and (b) the teachers' views of Lebanese Muslim students, of self and of society. These interpretations of the world of the classroom gave the researcher an understanding of what it is like to be a Lebanese Muslim student, and what it is like to be a teacher of these students. These two modes of data collection are discussed at length in the design of the study (see Chapter III).

Student and Teacher Sample

The number of students was limited to those who were Lebanese Muslims. All of these students, who were registered in the two high schools at the time of the study, were interviewed. The number of teachers was determined by the fact that they were the teachers of these students at the time of the study. Seven students and five teachers from School I and 17 students and seven teachers from School II participated in this study.

Analysis of the Data

Notes and transcripts of the interviews were analyzed in order to discover patterns and relationships within the perspectives of the students and their teachers. The validity of the interpretations by the researcher of these perspectives, and their inferences, was tested with the participants. In her study, the perspectives of the students and their teachers are made understandable through in-depth descriptions. These descriptive data help the researcher to understand the structure of the students' and teachers' perspectives for the researcher became part of their world and was able to catch their process of interpretation.

The researcher's descriptive record of the statements by students and teachers helps uncover the perspective behind the statements, and provides the reader with an understanding of the world of Lebanese Muslim students and their teachers.

Validation

Validation of interpretations was an important consideration for this researcher. She discussed the interpretations with the students and their teachers to determine their accuracy and their relevant representations. The final interpretations are ready to stand as valid when the researcher's interpretation represents the interpretations of the students and their teachers (Psathas, 1979). That is, the validity of these interpretations resides in their meaningfulness to the researcher, the students and their teachers.

However, the researcher's goal was to understand the students' and their teachers' interpretations. While she may have her own interpretation of the classroom situation, she was not free to interpret as she wished. Although this researcher attempted to let the classroom situation "speak for itself" in her portrayal, she understands the interpretations of the students and their teachers through the framework of her own experience and the resulting knowledge she has accumulated, as a Lebanese Muslim and as a teacher. That is, the researcher, the students and their teachers shared their understanding of the lived world of the classroom. The interpretations of the researcher are valid to the extent that she works within the interpretations of the students and their teachers. Validity will be further discussed in Chapter III.

Significance of the Study

The researcher has attempted to provide educators with an understanding of what it is like to be a Lebanese Muslim[1] student in a high school classroom, and what it is like to be a teacher of these students. Ethnographic studies have been made of the Lebanese people, the Arab people, and Muslim people. However, to date, no other study has been conducted with Lebanese Muslim[2] students and their teachers. It is the uniqueness of the Lebanese Muslim student in Canadian classrooms which makes the study valuable. As educators seek to improve educational programs, more information will be required concerning the lived-world of minority religious ethnic students and their teachers. This research was designed, in part, to answer that need.

---

[1] The researcher refers to the students in her study as Lebanese Muslim rather than Lebanese Canadians of Muslim background, or Muslim Canadians of Lebanese background, because: (a) the students regard themselves as and want to be regarded as Lebanese Muslims; and (b) for the purpose of brevity in the study.

[2] Muslim: in this study Muslim refers specifically to Sunni Muslim.

CHAPTER II

REVIEW OF LITERATURE

This study was conducted to provide an understanding of the world of the Lebanese Muslim students and their teachers by describing and interpreting the perceptions of these students and their teachers within their classrooms. The review of the literature was, therefore, drawn from and arranged in two categories. The first category has to do with the methodology which has two aspects: participant observation, and the interview. The second category is a review of selected literature on ethnic studies related to the curriculum.

Review of the Literature on Methodological Studies

Review of Literature on Participant Observation

In order to come to an understanding of the world of the students and their teachers, the researcher had to understand how they interpreted people and events in their world. Since the interest was in understanding a culture as the people being studied view it (Bruyn, 1966), the researcher sought out those studies which used participant observation and which were considered to be significant to her own study.

Moore's (1967) studies of classroom situations in three inner-city schools provided a collection of classroom observations. The purpose of his study was to familiarize educators with the urban school environment. In these studies, Moore found certain social conditions which, when combined, made the lives of the teachers a perplexing experience, and of the student, a foreign one. These social conditions included: (a) low income; (b) varied ethnic backgrounds; and (c) recent migration. Moore attempted to analyze the descriptive data for teachers and those unfamiliar with urban classrooms. He considered institutional variables and how they shaped educational policy. In this system, the teacher was found to be managed by a bureaucratic system as the student was managed by the teacher. Moore examined the routines, i.e., rights and rituals, and how they fitted into the network of schooling. He also analyzed the individual cases of two teachers who could not make schooling intelligible to their students. Moore concluded that the teachers' own education had failed them, and he suggested that teachers in urban school become like anthropologists who enter new cultures with very few preconceptions. Moore believed that the teacher must accept his own strangeness to his students. He concluded that, for a teacher coming into a new culture, the best guideline is to establish a real bond or friendship with the students. Moore (1967:188) further suggested that the new teacher must learn from his own students in order to teach them.

Moore's study is similar to the present study in the fact that the settings were similar. While the schools used in this research were not inner-city schools, the social conditions were similar. Moore's conclusion regarding the need to establish a hand of friendship between teachers and students relates to the interpretations of Lebanese Muslim students and their teachers described fully in Chapter IV.

In the year following Moore's study, Jackson (1968) studied four elementary school classrooms. He attempted to stimulate interest in those aspects of everyday life in schools which receive little attention. He indicated that children must come to grips with institutional life during the elementary school years, such as delay, denials, interruptions, and social distractions, each produced by the crowded condition of the classroom. In his last chapter (1968:159), Jackson stressed that because of the complex social nature of the teacher's world, the teacher is required to work with a group toward complex goals in a complex setting. Since the teacher's activities and time spent cover such a range, Jackson questioned whether the teacher's primary concern is learning. He stated that teachers are guided by certain rules of thumb, modified continually by the specifics of the classroom situation. Accordingly, he showed that this unpredictability of classroom events influences the teacher's decisions. Finally, he called for more research in classrooms that is of an observational nature, to provide insight into what actually occurs in the classroom, rather than what is supposed to occur (1968:163).

Moore and Jackson analyzed teaching by looking at contextual variables, and how these affect the decisions of the teachers as well as what they do. In addition, both writers reiterated the complex nature of the environment of the classroom and the school. Both Moore and Jackson presented some form of explanation indicating how teachers make sense of life in classrooms. This is relevant to the present study where interest is in how people in classrooms make sense of their world.

Several other studies have used participant observation to view life in an institution. Whyte's (1943) study of the social structure of an Italian slum is a recognized classic study in sociology. As Whyte was able to make life in the street-corner society understandable using participant observation, Goffman (1961) made life in a psychiatric hospital appear quite "reasonable" given the environment of a total institution. In the same year, Becker, Geer, Hughes and Strauss (1961), using participant observation, studied the perspective of medical students and faculty and staff members. They observed as many groups of students in as many training situations as possible, and interviewed the students formally and informally. They then analyzed their data under three categories: (a) group perspectives; (b) student culture; and (c) student actions in the institutional setting. They found that students tended to become institutionalized, losing much of their idealism. Their long-range perspective became transformed by the school experience into what may be termed a professional perspective.

In a later study, Becker, Geer and Hughes (1968) investigated life in an institution using participant observation. The team analyzed the academic life of the students and developed generalizations about student perspectives. They divided the perspectives into several components. The first component dealt with a definition of the situation, or a set of ideas describing the character of the situation in which action must be taken. The second dealt with action. Students gathered information about their situation to determine how to meet the demands of others, and what rewards or punishments to expect. The third component dealt with criteria of judgement. Students judged themselves, teachers and other students on the basis of the quality of institutional rewards available to them. Becker, Geer and Hughes, in addition to defining these components, found that there is a wholeness to the experience of college life.

Cusick (1973) also used participant observation and interviewing in an attempt to describe and to explain the behavior of some high school students and how their behavior affected the entire school. After observing and interviewing certain students in particular groups, he found consistent and definite patterns of behavior. Cusick found that the socio-cultural characteristics of the school organization produced certain intended and unintended effects which contributed to the development of student perspective.

Janesick (1977) used participant observation: (a) to describe systematically the process of interpretation used by the teacher in constructing his world; and (b) to infer and explain in abstract terms the perspective or definition of the situation which the teacher uses to construct his world. To understand his world, Janesick accompanied the teacher as he encountered, interpreted events, and constructed his social reality. Interviews were held with the teacher. The data were analyzed to discover patterns, relationships and indices of behavior which would merit further study. This method allowed Janesick to be close to the social situation of the classroom and to describe and explain the teacher's classroom perspective.

The studies by Whyte (1943), Goffman (1961), Becker _et al._ (1961), Becker _et al._ (1968), Cusick (1973), and Janesick (1977) used participant observation in various ways to discover that any group of individuals--medical students, teenagers, street-corner people, or teachers--will develop a pattern of behavior which makes sense given the context of their social settings. Participant observation allowed the researcher to catch the process of interpretation of events of those individuals being observed. In these studies, the researcher became involved, established and maintained a personal relationship with one or more persons in order to discover what things were important and what meaning they held for those being studied.

This researcher also used participant observation to understand the Lebanese Muslim students and their teachers' interpretation of the classroom. To do this, she became involved in their daily lives in the school and classroom. A personal relationship was established and maintained with the students and their teachers. However, she did not become a high school student as did Cusick. Like the above researchers, she used observation, interviews, and informal discussion to collect the data in order to analyze and to interpret the perceptions of Lebanese Muslim students and their teachers concerning their world of the classroom.

Review of the Literature Relevant to Use of the Interview Guide

The interview guide is perhaps one of the most effective research tools in ethnic research studies. With the publication of Oscar Lewis' Children of Sanchez in 1961, and the development of the taped interview, this method has been refined. Recent works of Barry Broadfoot (1974, 1975) as well as books by Oscar Lewis (1959, 1961) and the biography by T. Harry Williams (1970) illustrate the use of interview methodology. One criticism of the interview has been the bias of the researcher. The researcher of this study acknowledges her own bias as a member of the students' minority, ethnic, religious community, and as a member of the teaching profession. She addresses the topic of validity later in Chapter III.

In 1975, Scott and four other oral methodologists, armed with provincial and federal grants, designed and conducted a study in the West Kootenays of British Columbia. They designed an interview guide to serve as a general outline. Seven areas were included: family and personal relationships, occupational relationships, ethnic community relationships, larger community relationships, recreation and entertainment, values and beliefs, and institutions.

Of significance to this study were several cautions advanced by Scott (1975:433) in the use of oral methodology: (a) advance preparation is absolutely essential for successful sessions; (b) the interviewer must be knowledgeable about the local, regional and national past, to avoid breakdown of the interviews; (c) rapport must be established with the participant, creating an amicable atmosphere; (d) problem of transcription is time; and (e) the data represent raw sources of the past, not history as developed by historians.

The study by Janesick (1979), which was reviewed in the literature on participant observation, was guided by exploratory questions concerning: (a) the elements which constitute the teacher's classroom perspective; (b) contextual variables outside and inside the classroom which influence the classroom perspective; (c) assumptions made by teacher of the students, learning and classrooms, which support the classroom perspective; and (d) the way the teacher synthesizes the various types of information about student behavior and background into his perspective.

An example of an interview question for each of the above is:

1. What kind of teacher do you see yourself as?
2. Do you find yourself working more at home?
3. How important is it to you to meet the needs of the students, and how to you know when you are meeting their needs?
4. How do you think the principal views you?

The researcher, in reviewing the areas used in Scott's and Janesick's interview guide which would be useful in her own study, determined that values appeared to be intrinsic to most questions. Therefore, literature on values was surveyed.

Goff (1962:235-240) studied the values of Muslims in Iran. She found that Islamic philosophy has a pronounced effect on cultural values. Specific values such as "spirituality," "brotherhood," and "respect for human dignity" have great importance for Iranians. Goff found, however, that little importance was placed on such values as "persistence," "dependability," "economic wisdom" and "efficiency," revealing a lack of a Muslim counterpart to the "Protestant ethic" in Western societies.

Scott (1965), in his study of fraternity and sorority members, found that value dissimilarity need not be a barrier to friendships if people are willing to show a high "tolerance for diversity." Scott indicated that while everything a person does or says is to some extent an individual expression of choice, it does not mean that it necessarily expresses a value. However, much of our behavior does symbolize the values that we have learned through experience and acculturation. Those values important to the individual may be expressed verbally or through non-verbal behavior. According to studies done by Precker (1953:356-363), Smith (1957:251-260), Newcomb (1963:376-386) and Scott (1965), a relationship exists between value similarity and interpersonal attraction to dyads. People tend to like other people whose values they perceive as similar to their own.

However, with the differences in values one tends to use one's own values as the standard when judging others. Such an attitude is referred to as ethnocentrism. Most news stories are ethnocentric. Asante, Newmark and Blake (1979:158) indicate that the lessons we teach in our schools and colleges are ethnocentric. In this action we imply that others are inferior. We ignore the works of others, discount them as not being very good, and use our own ethnocentric books.

Herskovits (1973) suggests that cultural relativism as the opposite of ethnocentrism may be preferrable. Cultural relativism is the study of the values of others within the framework of their culture, rather than in comparison with our own values. Children should learn that the values or customs of other people make their life easy and meaningful for them. Herskovits concludes that instead of doing comparative studies of others, we should study others as they are.

The researcher considered the definition of values by Sitaram and Cogdell (1976:163) to underscore the importance of values in guiding human behavior toward oneself, toward others and toward one's culture:

> Value seems to be the basis of all decisions that a person makes. It tells him how something ought to be and for what his life is worth living, worth fighting, and even worth dying. Since value is so important, it is also necessary to influence others to accept it as the only end state of life. Value thus becomes the standard for a person to judge his own and others' actions.

The value and belief systems (Scott, 1975:433) of the students and their teachers were considered by the researcher to be significant determiners of their interpretations of the classroom.

The researcher agrees with those studies by Precker, Smith, Newcomb and Scott, which reveal that people tend to like other people whose values are similar to their own. In this researcher's view, Scott's study points up the need for teachers of minority religious ethnic students to be approachable, to communicate positively, and be accepting of others' differences. Goff's study reinforced the view of the researcher that the values of the Lebanese Muslim students in her study appear to be important variables in intercultural communication in the classroom. The study by Asante, Newmark and Blake reinforces the experiences of the researcher as a youth, that Western writers of Islam have written about Muslims in an ethnocentric manner. The study by Herskovits lends credence to the need for this particular study, to study others as they are, as minority religious ethnic students and their teachers.

This review of values is significant to this study as the background for the interview guide. The value and belief systems of the Lebanese Muslim students and their teachers were considered by the researcher as fundamental in the consideration of each question in the interview guide. The cautions advanced by Scott were observed by the researcher. She then adapted some of the questions used in Scott's (1975:433) guide and a few from Janesick's (1979:180-187) study. Complete interview guides for both students and for teachers appear in Appendices A and B.

Review of Literature on Selected Ethnic Studies Related to Curriculum

The researcher found that very few studies have been made of Lebanese Muslims; none have, to date, been made on Lebanese Muslim students in Edmonton. The following studies were considered by the researcher to be either informative or significant to her study.

Research by Abu-Laban (1980) explores the attitudes of Arab-Canadians toward Canada and the Arab world. The survey, completed in 1974, was confined for financial reasons to a Montreal and Toronto population sample which included immigrants from Lebanon and other Arab nations, and those who were from several religions including Islam. Concerning previous literature, Abu-Laban (1980:3) states:

> The effects of demographic and sociocultural factors on the attitudes and behavior of Arab Canadians have not been studied previously. Also, insufficient

> attention has been given to the development of the Arab-Canadian ethnic group or to its role and contributions to Canadian society. A few studies on Arab-Canadians have appeared in the past ten years but their focus has been somewhat narrow. Hence, we have a clear knowledge gap about the integration of this group into the Canadian society.

The researcher believes that immigration increases one's awareness of ethnicity. Leaving one's homeland behind brings ethnicity into focus. This ethnicity may change its meaning for succeeding generations. Abu-Laban (1980:12) says:

> A sense of oneness with their immigrating forebears may, at times, conflict with their feelings of being Canadian.

Of interest to the researcher are the facts presented by Abu-Laban (1980:85-89) concerning education and economics:

> Education came to be associated with economic development. Educational facilities in urban areas continue to be better and more numerous than those in rural areas . . . . When the Arab immigrants arrived in Canada in the nineteenth and early twentieth centuries, the Arab national systems of education were still in their embryonic stage. Still a colonized minority, these immigrants, compared to their more recent counterparts, were not moulded by the developments resulting from the national system of education.

The Lebanese Muslim families have come from the rural areas of Lebanon, overlooking the Beka Valley. Concerning the family, Abu-Laban (1980:90) says:

> With regard to the family, for example, the normative attitudes of the Arab people emphasize sex role separation, patriarchy and filial obligations. Although it is undergoing change, particularly in urban areas, the family continues to be a focal point of social organization in the Arab east . . . . Loyalty not only to one's religion, but even to one's sect may be viewed as an extension of loyalty and obligations to the family. This aspect of Arab culture has practically no parallel in Canadian society.

Khattab (1969:62) attempted to investigate the role of religiosity in the assimilation of the Arab Muslims in Edmonton and Lac La Biche. The results of his study show that the second generation are more highly assimilated than the first generation, and that there was a negative relationship between religiosity and assimilation. At the same time, there was a direct relationship between assimilation and economic position, or its correlates--education and occupational status.

Barclay (1969:92-93) confirms the research by Khattab. Of the Lebanese Muslim community in Lac La Biche, he notes that the two important influences on assimilation and on the cohesiveness of the ethnic community are the generational factor and the economic factor. Barclay maintains that the gap between the Lebanese-born and the Canadian-born Lebanese widens as the Canadian-born tries to be liked, by being like other Canadians. The gap widens as the economically successful Lebanese Muslims make their friendships and participate in organizations, outside of their religious ethnic groups.

To the Lebanese Muslim, Islam is a way of life, a complete system, which organizes the relationships between individuals. For this reason, Islam should play a dysfunctional role in the assimilation of Lebanese Muslims into the Canadian way of life. The researcher agrees with the views expressed by Elkholy (1966:67):

> When religion is identical with nationality or race, it tends to strengthen the group solidarity and thus weaken the process of its assimilation with the adopted culture. . . . the literature

> of the minority groups provide ample evidence of the dysfunctional role religion plays in the process of assimilation.

Other studies on minority groups were also deemed to be significant by the researcher to her study. The researcher agrees with Tomkins (1978:63) who says that we still have a long way to go to make cultural diversity an ethic which will permeate our curricula:

> The presence now in our cities of vast urban concentrations of diverse peoples has undoubtedly made the need for action more visible than ever before. The training of teachers and administrators in the area of ethnic studies is a primary need. An interdisciplinary approach is needed, for such studies should not be confused as they often are with history. They must be realistic and honest and not avoid the controversies which are so much a part of the story of cultural diversity in Canada.

Tomkins believes that studies should stress similarities among groups, not the differences, if the individual is to be an insider as opposed to an outsider:

> For teachers it is important most of all to recognize their own role as part of Canada's cultural diversity. Beyond that we must recognize the dangers of stereotyping and ensure that students are acquiring accurate information, . . . knowledge is not enough. It is attitude that must be stressed and . . . that tolerance of cultural diversity must be the highest aim of Canadian studies and of Canadian education. It is only on this basis that Canadian society can survive.

This researcher believes that the impact of official multiculturalism has touched the life of every Canadian, particularly the ethnocultural communities. They are experiencing a resurgence of vitality. Troper and Palmer (1976:vii) comment:

> It is both a cliche and a truism to say that Canada is a nation of minorities, a nation in which many

> racial, religious, ethnic, and linguistic groups co-exist and make their home. This variety of traditions and lifestyles is increasingly acknowledged to add immeasurably to the rich fabric of Canadian life. Yet, on occasion, this very richness generates issues or dilemmas for minority groups, individual group members, and Canadian society in general--issues and dilemmas which test the national resolve to social justice, equality of opportunity, tolerance, and respect for differences.

However, Canadian schools have been criticized for failing to meet the needs of minority students and for failing to prepare students for life in a multicultural society. Palmer and Troper (1973:18) refer to:

> . . . the public educational system in the post-war era . . . dedicated to the Anglo-Conformist model.

Little is written about the childhood of a minority child. Cipywnyk (1978:31-32) relates her experiences as a child in a minority group:

> Self-destruction . . . annihilation of the self need not be sudden, violent, or dramatic. It can be drawn out, insidious, barely-perceptible process, a progressive withdrawal, a building of a wall around a bruised self-image, a disillusionment with self and life, a slow psychological death with few mourners at the end, for the syndrome is rarely recognized or deemed worthy of societal concern.

Her experiences in school brings back painful memories (1978:32):

> For the ethnic child of my father's and my generation, school could be, and often was, a painful place. Everything valued by one's parents, everything that made up one's afterschool life, was feared, misunderstood, occasionally ridiculed, and always subtly undermined, ... The Canadian in my day meant the English way meant . . . shedding one's ethnicity . . . . Essentially we lived double lives . . . there were direct and explicit attempts to help us see the light in the form of lectures and exhortations in school. Corporal

> punishment was deemed an appropriate way of accelerating the assimilation process, particularly in the case of occasional lapses into the languages we knew best. What was most effective and debilitating, however, was the total lack of interest in our "other" existence on the part of our teachers--some of the most significant adults in our lives . . . pretending not to recognize rural relatives on whose knees they had bounced . . . rejection of one's roots, together with changing one's name . . . was the "way to make it," to become a true Canadian.

The researcher recalls painful memories of her own childhood, similar to those of Cipywnyk. Many values in the home were misunderstood and ridiculed by those who were different.

In our society, where values, beliefs, and attitudes are undergoing rapid changes, understanding of cultural patterns and social pressures as they affect the schools and the people working in them has in the researcher's view become essential. The following study by Fuchs is significant to this study of Lebanese Muslim students.

Fuchs (1969) describes her study of teachers, in schools with high minority group populations. These teachers had "difficult experiences," therefore teaching staff turnovers were high in those schools which housed minority children. Fuchs (1969:17), in speaking of the first few weeks in school as a critical period, says the new teacher exhibits symptoms of what anthropologists term "culture shock." The teacher, disappointed in the class and her lack of preparation for it, begins by telling them who is boss. The children, who desperately need understanding, instead become branded as guidance cases. The teacher develops a sense of panic, rather than a sensitivity to the problem, and in a matter of days the mutual "respect" disappears. Fuchs (1969:21) believes that culture conflict in the classroom can present the danger of rejection and victimization of children, when those in charge of their education are unable to understand some of the underlying culture-contact and culture-conflict problems causing children to behave in a certain manner.

Werner _et al._ (1977:57) indicate that the minority group child may learn insecurity in his own cultural background from the Social Studies program, unless crosscultural conflict, prejudice and stereotyping are examined. Werner _et al._ emphasize the necessity for students to clarify their own value positions:

> Only by examining the underlying and unquestionable perspective they adopt, can students, teachers and curriculum developers reflect critically upon the nature of their own biases, and liberate themselves from the encapsulating power of their own ideas and prejudices.

In reviewing this literature on ethnic studies, the researcher considered those areas from Abu-Laban's study which were significant to her study. His view of the Arab family, its values, loyalties and obligations were basic to this researcher's interviews with each student. She agrees with Abu-Laban's view that immigration increases one's awareness of ethnicity but based upon her own experiences, does not share his assumption that this ethnicity will change for succeeding generations, at least not for the Lebanese Muslims in Edmonton. Based upon her own experiences with, and knowledge of the community, Khattab's findings between assimilation and religiosity, generation or economic position, are not evident to her fourteen years after his study. Elkholy's view that Islam is a way of life is an important consideration in understanding the world of the Lebanese Muslim student in this study.

Tomkins, and Troper and Palmer look at ethnicity in Canada and the need for tolerance of our cultural diversity. The childhood experiences of Cipywnyk, as a minority child, were appreciated by this researcher who recalls her own painful childhood memories as a Lebanese Muslim child in Canada. These interpretations by Cipywnyk may be paralleled to those of not only the Lebanese Muslim students, but to those of their teachers who may have minority ethnic background. The study by Fuchs, of teachers and minority ethnic students, provides this researcher with an understanding of the culture shock experienced by other minority students and their teachers in a classroom, and the need for understanding the world of the classroom in her own study.

Based upon the study by Werner, this researcher believes that teacher education might do more to prepare teachers to teach in a multicultural setting. The teacher's role as a change agent, i.e., to change the minority to be like the host society, is difficult to alter. As a result, teachers may be unable to provide the necessary environment where all students can learn from and about each other with pride and integrity. Multicultural education (James, 1978:13) is the process of making the educational experience more responsive to our cultural diversity.

These various studies have been useful to the researcher as background information to the religious and ethnic content of this study. Her study focuses on the world of the classroom. This is the world where the researcher may find not assimilation but an understanding of minority religious ethnic students who strive to preserve their identity, their culture and their religion. The next chapter deals with the design of this study.

CHAPTER III

DESIGN OF THE STUDY

Introduction

Since the purpose of this study is to come to a deeper understanding of how Lebanese Muslim students and their teachers interpret their lived-world within the classroom, the researcher must isolate the perceptions of the students and their teachers in order to understand more fully what it is like to be a student, or a teacher within this particular setting.

Although ethnography has been used by anthropologists and sociologists mainly, the ethnographic approach is employed by this researcher to conduct her study. A number of ethnographic research techniques are used to enable this researcher to come to know people within the social patterns and interpretations which constitute their everyday world. Participant observation and interviewing were the methods used to collect data from which to describe and interpret the perceptions of the Lebanese Muslim students and their teachers in the lived-world of the classroom. The study extended through four phases: (a) observations of classroom situation; (b) interviews with students; (c) interviews with teachers; and (d) analysis of data.

Gaining Entry into the Schools

Two high schools, situated within an area where there is a substantial concentration of Lebanese Muslims, were selected as the locale for this study. Having received permission from the school board to conduct the study in these two schools, the researcher contacted the principal in each school by phone to arrange for an appointment in March, 1980.

At School I, the principal provided the researcher with a computer printout on each Lebanese Muslim student in the school. The printout provided information on the timetable, the periods of the day and the teachers of each student in the school. The researcher discussed the study with the principal, and later with the head counsellor. The researcher was assured of the full cooperation of the counselling department.

At School II, the researcher discussed the study with the principal who was recently appointed to the position. He was most cooperative. The principal offered to have one of his counsellors contact the grade coordinators to determine those teachers with the largest number of Lebanese Muslim students to be studied, in their classrooms.

Selection of the Subjects

Using the computer printout from School I, the researcher was able to determine the student population by the familiarity of their last names. From these students, the researcher then chose five teachers who had at least two of these students in their classes. The student population was seven in number, from grades ten to twelve: one female student in grade ten, and one in grade eleven; one male student in grade ten, two in grade eleven and two in grade twelve.

At School II, the counsellor had placed a notice in each teacher's mailbox informing them of the study. Seven teachers had at least two Lebanese Muslim students in their classes. These teachers volunteered for the study. The student population was 17 in number, from grades ten to twelve: four females in grade ten, two in grade eleven, and one in grade twelve; two males in grade ten, four in grade eleven, and four in grade twelve.

Gaining Entry into the Classroom

The researcher located herself in the staffroom near the general office in School I and proceeded to contact each teacher by phone to arrange the first meeting, usually during the teacher's spare or the noon hour. The study was described and each teacher readily agreed to participate. The student population was then discussed with each teacher. Their schedules were discussed to determine when the selected students would be in their classes. The teachers volunteered to have the researcher enter the classroom at any time without prior notice, with one exception. Since the doors to the automotives areas were kept locked for safety reasons, it was necessary to contact the teacher by phone to enter the area.

In School II, the researcher was able to locate herself in a staff room near the general office and proceeded to contact each teacher by phone to arrange the first meeting, usually during the teacher's spare or the noon hour. The study was explained and each teacher confirmed his/her original intent to participate in the study. The student population was discussed to ensure that each teacher volunteer had at least two of the students in her/his class. The teachers volunteered entry to their classrooms at any time without advance notice by the researcher.

At this point, the researcher was able to begin Phase I observation period, in each school, for a period extending over three weeks in April, 1980.

Gaining Entry with the Students

When the researcher entered the classroom or the laboratory, at the beginning of the observation phase, each teacher introduced her to the class. During this time, the researcher took advantage of the opportunity to talk with those students who were to be interviewed later. Her rapport with them increased as the observation time progressed.

In Phase II, the students in each school were interviewed in May, 1980. In School I, the counsellor's secretary made arrangements for a room and summoned each student at the appropriate time for the interview. In School II, the school secretary summoned each student to the interview room which served as the nurse's office once a week. If the secretary was occupied, the researcher contacted the student. The teachers had agreed to the students leaving their classrooms for the interviews. The use of the tape recorder did not appear to bother any of the students. Usually one interview per student was sufficient.

In Phase III, from the end of May to the end of June, 1980, the teachers were interviewed two or three times as time permitted. In School I, interviews were conducted in the staff dining room (during the quiet hours) and in some classrooms. In School II, interviews were conducted in the teacher's classroom, occasionally in the staff room or in a workroom.

Interview Guide

The questions for the interview guide were only partially structured, to permit flexibility for new questions to develop. The guide was not intended to be all inclusive but to identify those areas which would disclose the teacher's view of world in relation to himself/herself, the student, others in society and those institutions in society which affect the teacher's view of man. Questions in the students' guide sought to disclose the student's view of self, the family and the teacher. The value and belief systems of both teachers and students were considered by the researcher to influence their view of man. Ultimately the guide served to disclose to the researcher the social, religious, financial, political and educational views of the participants to enable the researcher to interpret and describe the perceptions of the Lebanese Muslim students and their teachers within the classroom (see Appendices A & B).

Procedures

The interview between teacher/student and researcher began with casual conversation to create a relaxed atmosphere, to gain the confidence of the other person, to encourage positive rapport and to gain entry as an outsider. An understanding attitude on the part of the researcher helped to create a safe situation, and lowered the individual's constraint with regard to admission of "those attitudes often not communicated" (Bethelheim, 1964:114).

The study extended through four phases:

1. Phase I - Observation of classroom situation;
2. Phase II - Interviews with students;
3. Phase III - Interviews with teachers; and
4. Phase IV - Analysis of data: (a) description; (b) validation; and (c) significance.

Phase I - Observations

Phase I was an observational phase during which the researcher developed an intimacy with the teacher and the students. Field notes were made by the researcher.

Intimacy with and confidence of students and teachers was necessary to the researcher for the success of subsequent Phases II, III and IV.

During the observational phase, the particularity of the setting was compared with the past experience of the researcher in classrooms, as a student, a teacher and a counsellor. The duration of the observation period was flexible and undetermined. It was completed when the researcher was convinced that the explorations had reached a point of diminishing returns. This phase extended through the month of April, 1980.

This period of time was significant to the relationship established with the teacher and the students. While the researcher may have regarded herself as an "insider" with the teacher and with the students, this status was ultimately determined by the participants. To encourage acceptance by the students, the researcher wore an Arabic prayer and a gold chain around her neck. The researcher's brother conducted marriages and funerals and served as president of the Mosque for thirty years. While many of the students did not know the researcher by her married name, once they were made aware of her maiden name and her relationship to the president of the Mosque, they smiled and said, "Assalamu alaikum," which means "peace unto you." In the Muslim world, this phrase, and the wearing of the prayer, binds all ethnic groups into one sisterhood and brotherhood. The Lebanese Muslim students' positive response and willingness to participate told the researcher she is an insider.

The researcher has for the past twenty years been very active in the work of the Edmonton Public School Local, serving on the executive, convention committee, negotiations and economic policy committee, and several other committees. Her name was known to all of the teachers in the study through her work or as a colleague at any of the six schools where she taught and counselled. Casual conversation about past associations, willingness to participate in the study, and a smiling welcome were indicators to the researcher that she had gained insider status with the teachers during this phase.

Phase II - Interviews with Students

The interview began with a discussion between the researcher and the student. The key research question was, "What is it like to be a Lebanese Muslim student in this school?" Questions were open-ended ranging from the general to the specific. Students' views on values, self-concept, alienation, prejudice, family, achievement and personal goals were discussed. All interviews were tape-recorded. The required time for each interview was flexible as to length and number. The average time for each student interview was 80 minutes. No interview was less than 60 minutes. Usually one interview for each student was sufficient.

Phase III - Interviews with Teachers

The interview between the researcher and the teacher began with discussions on general topics, and worked toward specific topics. The key research question was, "What is it like to be a teacher of Lebanese Muslim students in this school?" This question led to other questions concerning values, attitudes, relationships and difficulties of these students. The teacher's view of self, of man and various institutions in society enabled the researcher to describe and interpret the teacher's view of the student.

Discussion on these views, and others which arose, helped the researcher to determine the teacher's view of man. The number of interviews and the length of each interview was to be open-ended, and determined by the participants. The average time for each teacher interview was two hours. The total number of interviews was 24.

Collection of Data

Field notes were made during the phases of observation and informal interviews. However, during the taping of the interviews, only brief notes were made when necessary to permit the researcher to concentrate upon the interview situation. Field notes were made during the observation phase. A few dozen tapes were recorded during the interview sessions. Subsequently, the transcription from these tapes extended over the period of a few hundred hours. The data were then reorganized for readability and are presented in Appendices C and D.

Phase IV - Data Analysis

In order to analyze the data from the classroom situation, the researcher used:

1. Description;
2. Validation; and
3. Significance.

This kind of analysis is common to ethnographic studies of classroom situations. For purposes of this analysis, the researcher uses description as a compilation of her data to provide a picture of the situation; validation as acceptance by the Lebanese Muslim students and their teachers of this description or picture of the classroom; and significance as meaning of this description or picture for other minority ethnic religious students, their teachers and other educators in future policy and program planning.

Description

This researcher has used her data to provide a portrayal of this lived-world of the classroom from the inside viewpoint of Lebanese Muslim students and their teachers. From her field notes, interview data, and conversations, she has compared and drawn together the common themes, the various and many perceptions and interpretations into a description of this situation. This portrayal or description is based on questions of consensus. How do these students define what it is like to be a Lebanese Muslim in a classroom? How do these teachers define what it is like to be a teacher of these students? These questions indicate that in her analysis, the researcher's aim is a an understanding of the situation. Following this task, validation of her description must be made.

Validation

This is an important task for the researcher. During Phases I, II and III, she checked her recorded data for consistency by comparing responses. At the end of the second phase, the researcher verified the adequacy and accuracy of her descriptions and interpretations with the students, and similarly with the teachers at the end of the third phase. No disagreement occurred, therefore the final description stands as valid (Psathas, 1979:12). For this researcher, validity rests in the fact that the descriptions and interpretations of what she saw and heard was taken back to the school, to verify the understandings of the Lebanese Muslim students and those of their teachers, with her own.

Significance

While description and validation are important to this study, the significance of this study to educators of minority religious ethnic students is also important. Several questions may be posed here to be answered by this study: (a) What is the usefulness of this study? (b) Does this study demonstrate a need to become more aware of the world of minority ethnic religious students? (c) Do the teachers as graduates of the University of Alberta perceive their teacher education preparation adequate to understand, to empathize and to communicate with minority religious ethnic students in the classroom? (d) In what ways do these perceptions and interpretations allow us to understand this classroom of minority students? and (e) Are these perceptions and interpretations consistent with the basic values and the view of man held by the respondents? These and other topics were discussed by the researcher and the respondents. The researcher designed these questions to go beyond the immediate situation to the larger horizon of future relationships, outcomes and recommendations. Implications and recommendations arising from this study are made by the researcher in the final chapter of this study.

Conceptual Framework

Interpretation is a key term in understanding situations such as the lived-world of the classroom. We constantly interpret our world: we define our changing context, we classify our surroundings, we make sense of our experiences, we anticipate another's actions and we relate the past and present. In other words, we selectively order the data of our experiences. The ethnography as used by this researcher is based upon this view that human situations and activities are made up of constructs which people use to make sense of their surroundings and their activities. Therefore, in this study of the classroom situation, this researcher attempts to uncover these social constructs and their patterns.

Description as Interpretation

This researcher used ethnography as an interpretive methodology to uncover and describe the interpretations of Lebanese Muslim students and their teachers in the classroom situation. For this researcher, ethnographic descriptions are a way of understanding or interpreting the human events in a classroom.

If interpreting is the process by which to understand the lived-world of Lebanese Muslim students and their teachers, the researcher asked herself, "What is the meaning of 'interpret' and how are interpretations influenced by her own experiences, interests, and biases?" To answer this, she turned to Schutz (1971:10) and the study of hermeneutics.

Hermeneutics is concerned with understanding "understanding" and can be defined as the "science of interpretation." One view of hermeneutics is external, that is, description and interpretation are made on the basis of definitions placed upon the situation. However, for this study, the descriptions emerge from the situation itself, and the hermeneutic is internal.

The researcher views the classroom situation in terms of the interpretation which the Lebanese Muslim students and their teachers give to it, and how they make sense of their experiences. By interpreting from the view of the students and their teachers, the description of the classroom remains true to the situation-as-experienced by them.

The researcher, in other words, focused upon how students and their teachers define an event through their actions, perceptions, interpretations and beliefs. The researcher recognizes that group memberships define the nature of things for individuals in the classroom. For example, she attempts to uncover life philosophies, religious outlooks, and world views of the family group into which each teacher and each student is born. These factors influence the interpretations which students and teachers collectively and individually ascribe to the school. The researcher's interview guide is to reflect this background context.

In summary, four premises are central to the researcher's view of ethnography.

1. Interpreting the social world is inherently different from describing the physical world.

The social world, that is, the students and their teachers, their ideas, their defined situations and their social relations, has inherent meaning which needs to be interpreted. The physical or non-social world is there before man encounters it and imposes meaning upon it. This distinction helps to define the intent of ethnographic descriptions.

Interpreting involves understanding the meaning which social constructions have for those who do the constructing. For example, if a Lebanese Muslim student leaves the gymnasium, the rest of the class do not merely see movement or hear footsteps, but interpret the movement based upon intent and a context which makes it meaningful to the students.

The other students, as interpreters, infer the motive of the student as if it were their own. They try to discover what is intended by the act. They attempt to experience his/her external body expressions as indicators of his/her consciousness and attempt to infer his intentions from that which they overtly experience (Werner and Rothe, 1981:103).

2. Interpreting is a temporal and cumulative process of understanding.

When attempting to describe a situation or a classroom, the researcher does not understand the entire situation at once, but interprets the parts until the picture of the whole is complete. This relationship between the part and the whole is dialectical (Strasser, 1963:282-284).

The relationship between the classroom situation being interpreted and the interpreter can be described in terms of the "hermeneutic circle." Meaning emerges for the interpreter, in every act of interpretation, as she/he acquires new experiences and vantage points in the classroom itself. Understanding is cumulative as this interpreter-situation relation continues to change over the time of the study. Teachers' interpretations depend in part upon their subject, their view of it, their intents and motives, and the students whom they teach. As they interpret their lived-world of the classroom over and over, their understanding of it increases. The temporal character of an interpreter's relation to a situation is the basis of this cumulative process of understanding referred to as the hermeneutic circle. Since interpretation operates in an ongoing circle between "the part and the whole," the researcher must spend time in the classroom situation being studied.

3. The interpreter is an important part in the outcome of interpretation.

The researcher is aware of certain factors which influence her interpretation of the classroom situation. First, she interprets on the basis of her pre-understanding of the classroom situation. That is, her past experiences, biases, knowledge, values, questions and anticipated problems are brought to the situation, and in part influence her understanding of it. The classroom situation cannot be understood or described in the same way by another researcher, since this interpreter's own viewpoints influence the interpretations. Everything she knows about the life of Lebanese Muslim students and their teachers in the classroom ultimately is based upon her knowledge of her own lived experiences as a Lebanese Muslim and as a teacher. Although she attempts to let the social situation "speak for itself," her data do not speak apart from some perspective within which they were interpreted. That is, although this researcher attempts to grasp the thought and viewpoints of the students and their teachers, the interpreting stands out against her own pre-understandings which become her scheme of interpretation. Second, interpretation is influenced by the interpreter's intents. Interpreters vary in their intents and relevances which they bring to an interpretation, and their interpretations vary accordingly. The intent of this researcher to understand this classroom situation and her interest in Lebanese Muslim students and their teachers influence the interpretation. Thirdly, the researcher's manner of concern for understanding the meaning of a perspective or situation requires feeling, interest and participation. This researcher's data are an expression of life in a classroom. She has the interest to enter into dialogue, to achieve consensual understanding, to respond to human meaning as expressed by the students and their teachers. All of this influences her understanding of the situation. The lived experiences and views of the students and their teachers are interpreted on the foundation of the interpreter's own lived experiences and views of the students and their teachers. This researcher cannot get away from her own subjective viewpoint. She cannot avoid arranging their viewpoints and interests within her own context, and interpreting their experiences and views from her own experiences and interests. Since the perspectives of the students and their teachers are the result of their lived experiences, the classroom situation is inaccessible in its totality to the interpreter. It is confined to the self-interpretation of the students and their teachers. If this researcher could understand the experiences of Lebanese Muslim students and their teachers exactly as they experience it, then interpretation would not be necessary.

The hermeneutic circle operates from the foregoing subjective view, but at the same time is based upon intersubjectivity. To interpret the Lebanese Muslim students and their teachers, this researcher assumes a sharing of interests, context, outlooks and situations with them. This assumption is based upon her common life-world experience as a Lebanese Muslim and as a teacher.

4. Interpretation is characterized by consensual guidelines.

While the researcher, the students and their teachers have their own interpretations, there are basic guidelines which are shared in the classroom situation. All experience this lived-world of the classroom intersubjectively. The guidelines which help the participants to maintain that shared understanding of the situation are the rule of intent and the rule of context. The researcher examines the intended meaning of all participants, such as their ideas, goals, motives and reasons. Since the classroom is lived within a certain frame of reference, she examines the participants' shared frames of reference, which are often unquestioned and taken for granted. What are the goals, assumptions, values, experiences and interests from which the participants communicate? What are the shared legitimizations? The researcher examines these parts of the classroom situation and attempts to understand them in terms of the whole situation.

The meaning of the lived world of the classroom is related to its context. Context is viewed by the reseacher in the present time and place, in the biographical context of WHO? WHY? and WHAT?, and in context of the larger political, economic or historical background of the participants. The researcher acknowledges that her interpretations are valid to the extent that she works within the interpretive rules of the Lebanese Muslim students and their teachers. She must interpret according to the way the students and their teachers understand their lived-world of the classroom.

In this study of understanding how Lebanese Muslim students and their teachers interpret their lived-world of the classroom, the researcher has isolated conceptually their perceptions to understand what it is like to be a student or a teacher within this setting. She has reported these with the evidence from the statements of students and teachers. In the following chapters, she presents her inferences, her conclusions and her data to support these conclusions. She has attempted to describe the contexts within which the students and their teachers function. She has included descriptions of each school setting, the community and the behavior and interactions of the participants. Her explanation of the perspectives of the Lebanese Muslim students and their teachers refers to the description. The question of validity will pass into the hands of the reader as is the case with any research. Given the purposes of this study, the method and the presentation of data, the reader will draw his/her own conclusions about the strength of the explanation.

CHAPTER IV

ANALYSIS OF THE DATA

Introduction

In her ethnographic study the researcher was concerned particularly with providing an understanding of the lived-world of Lebanese Muslim students and their teachers. Since the perceptions of teachers and students do not take place in a vacuum, the researcher provides, in Phase I, a description of the environment of each school in which teachers and students develop their perceptions, and informal conversations which occurred in hallways, staff rooms, classrooms, cafeteria or on the lawn.

In Phase II, the researcher describes the perceptions of Lebanese Muslim students in School I and School II (The complete data transcribed from the tapes are found in Appendix C) as they responded to the exploratory questions:

1. What is it like to be a Lebanese Muslim student in this school?; and
2. What is the student's view of man in his world? (this includes questions on values, prejudice and the function of the school).

In Phase III, the researcher describes the perceptions of the teachers of Lebanese Muslim students in School I and School II (the complete data transcribed from the tapes are found in Appendix D) as teachers responded to the exploratory questions:

1. What is it like to be a teacher of Lebanese Muslim students? (this includes the teacher's perceptions of the Lebanese Muslim students; their values, learning needs and peer relationships; discrimination and assimilation of these students in the school system.
2. What is the teacher's view of man in the world? (this includes the teacher's perception of self, religion, personal value system, marriage, social issues, political, financial and educational institutions.

Phase I - Description of School Environment

This was the observational phase of the study in which the researcher concentrated in establishing the foundation for the subsequent phases of her study. Phase I, in addition to providing information to serve as background about the school, the teachers and the students, provided the researcher the opportunities to gain entry and to secure a relationship with teachers and students. This phase also secured the necessary relationships with secretarial, counselling and administrative staff, which were begun prior to the observation phase.

The City

School I Composite High School and School II Composite High School are located in an industrial-commercial city with a population of approximately half a million. The oil, tourist and agriculture industries dominate the employment situation. The average income in the city is $20,000.00 per family per year. Many of the citizens who work in the city live in fairly well-to-do suburbs. Most of the city residents are immigrants from other provinces, and a sizeable number are immigrants from Europe, Asia, Africa, and the Western Hemisphere. As well as a large English speaking population, German and Ukrainian speaking communities are sizeable. School I and School II are located at one end of the city. The Lebanese Muslim minority population live mainly within the area surrounding these two schools.

School I

School I is situated in a fairly new and rapidly developing area. Ten years ago, small and large acreages almost bordered the school yard. The homes are one-family dwellings, some condominium complexes and apartment buildings. A large shopping center nearby attracts the students both during and outside class time. The stores in the mall provide work for most of the student population. Students put in as much as eight hours per day at a job, in addition to their class time at the school. The school is classified as a "community" school, offering classes during evenings and on Saturdays to adults. Classes use the aquatic center which is nearby. Many of the office personnel live within walking distance from the school.

The school itself is a large two-storey building with two gymnasiums, a library, cafeteria, and book store. A ramp or corridor joins to a large one-storey area where automobiles, metals, electronics and welding are taught. The automotives courses attract students who otherwise might have attended School II. The building itself, although only ten years old, is showing signs of wear, and is in need of repairs and a painting. The brick and cement construction is well designed with several corridors leading through the wings to the outdoors. A large parking lot separates the school from the aquatic center. From this parking lot, at the rear of the school, the teachers enter the school. Grassy areas around the school, even those along the main street, are occupied with students, sitting, lying, talking and laughing in pairs and in small groups. Signs, posted on the main doors, front and rear, read "All visitors are requested to report to the office."

There are seventeen hundred students in the school, in grades X, XI, and XII. The main staff consists of 82 teachers, one principal, two assistant principals and four counsellors. Included in the support staff are 13 aides and technicians, a business manager with two assistants, 22 custodians and eight school secretaries. The counsellors refer students with special cases to the Bureau Team which is made up of a psychologist, a reading specialist, a speech specialist, and a social worker. The assistant principals serve in the capacity of Student Coordinators and assume the responsibility for coordinating the students' overall programs.

The school day begins at 8:00 a.m. The periods are 80 minutes long with 10 minutes between to change classes. Noon hour is early--10:50 a.m. to 11:50 a.m.--at which time the afternoon classes begin. The day concludes at 2:40 p.m. Periods alternate every two days. Day one has periods one to four, day two has periods five to eight.

The teachers' dining room, off the students' cafeteria, is rather plain in appearance. Noise filters in from the main area. Aside from noon hour, this area is seldom occupied by teachers. The teachers in the various departments tend to "coffee" in their own areas, consequently seldom come together except at staff meetings.

The Classrooms

The classrooms and shop areas of the five teachers, who volunteered their names to the principal following her discussion of the study with the staff, were visited.

Physical Education. The classroom of the physical education teachers was the large gymnasium. Individual problems were settled in the teachers' office, off of the gymnasium.

The Lebanese Muslim students were observed in physical education. One boy in particular did not take part in the pool sessions as he was "sick." However, he did participate in badminton. He wore a religious medallion around his neck. His peers made fun of it. The teacher felt he played badminton because he had to, and had no desire to excel. According to the teacher, most of the Lebanese Muslim students put in eight hours per day on a job outside of the school. The teacher's door is always open to students who have problems. "The other students are always friendly; they don't discriminate; it's a matter of attitude," said the teacher. Of the Lebanese Muslim student being observed, he said that "he lacks self-discipline--perhaps a characteristic of the race."

Automotives. A large double shop was shared by two automotives instructors. The teacher insisted the researcher wear safety glasses to observe the Lebanese Muslim students in the shop area. There was no classroom or lecture room in the area. The teacher has been trying to get a lecture room for six years. The lecture room, shared by the automotives and materials sections, was in the materials shop. The researcher found herself looking twice at the chair offered to her, as thoughts of greasy equipment passed through her mind.

The students were all male. She observed the intense interest on the faces of the Lebanese Muslim students. Although it was spring, many of the students wore their outer jackets from class to class.

One of the Lebanese Muslim students being observed remarked to the teacher in the classroom that he, the teacher, was reading too fast. Another one of the Lebanese Muslim students, who was able to copy quickly, offered to give his friend his notes later. One of them suggested that the notes could have been photo-copied. Some other students sat without making any effort to copy. Most of the Lebanese Muslim students being observed in School I were born in Lebanon and raised in a home where mainly Arabic was spoken. This difficulty being experienced by the students in reading and writing is seen by the researcher as part of that experience of becoming Canadian.

Mathematics. The mathematics room was notably plain. The usual cream walls appeared to be more accentuated here. The one and a half walls of blackboard were the focal point of the room. They were periodically filled with student solutions to the math problems. The atmosphere was studious. The teacher helped the Lebanese Muslim students and they in turn helped each other. The teacher was a disciplinarian. As he said later, "When I speak, I expect the students to listen." The researcher observed that the students indeed did listen.

Social Studies. The walls of the social studies classroom were covered with maps and pictures of man around the world. The Lebanese Muslim students participated actively in discussions on prejudice. The students and the teacher suppressed the prejudices they had, or might presume to have had. They went beyond and over their prejudices to a state of cooperation, where the students cooperated to demonstrate what prejudice was, was doing to others, and had even done to them. Three Lebanese Muslim students presented papers on prejudice in South Africa, including some of their own personal experiences. One Lebanese Muslim student said:

> My sensitiveness [to prejudice] has led me to trouble with teachers, principals and even the police. We [my family] have been subordinated to discrimination, name calling, by both adults and kids alike . . . the insult of receiving letters entitled "Pakis Go Home" . . . . These things shouldn't happen but still do and we allow it to happen even in Canada.

A second Lebanese Muslim student said:

> We need understanding and equality among all men . . . . We're all God's creatures and we will be answerable to Him on the last day . . . . I pity the oppressor and pray for the oppressed.

A third Lebanese Muslim student said:

> The Blacks and Whites should join hands, live together, and love one another--as the Bible says, "Love thy neighbor in peace."

The teacher of an interdisciplinary study, Earthbound 30, explained the course as an option for the responsible Grade XII student. Lebanese Muslim students in Earthbound 30 have an opportunity to test themselves against the challenges of learning outside the formal classroom environment. A committee, selected by the students, constituted of teachers, parents, students and adults from the community, supervise the progress of the student during the semester. There are five challenges which require care in identification and in timing: adventure, research, creativity, service, and practical. Earthbound, which was removed from the school program due to its laxity, is being brought back into the school block structure. The teacher admits some tightening up is needed, but questioned whether it was being done to make it more visible to the other teachers. The students, including the Lebanese Muslims, sense a clamping down and expressed the desire for choice not compulsion on the weekly session.

Some of the students being observed were called "Paki," a blanket name for even the Lebanese Muslim. These students used the game of soccer as a legitimate way of "pounding out" someone for name-calling. The teacher emphasized the fact that there was no need to resort to illegitimate acts to impress or be accepted. "There's no need to play the fool, play it straight."

French. This year, as in 1979, a student exchange between School I and a school just outside of Montreal was offered to 24 of the students enrolled in the French program. Each of these students is matched with a twin in another school, visits the twin and stays with the twin's family. Later a reciprocal visit is made by the eastern twin, to the western twin's home in Alberta. The school's paper (Dialogue), in writing about the exchange, reflects the comments of the teachers and the students made to the researcher:

> Joining hands across the country, sharing in laughter and learning from each other. There is more to an exchange than just learning French. Sharing a culture means living day to day with people who eat differently, talk differently, socialize differently, and come from a different family background. At first the change appears overwhelming and you can

> hardly wait to speak normal English again. With time the change becomes a part of you and you begin to meet the people. The strong bonds of friendship that grew taught us all that language is just a medium and the important part is the people.

The French teacher who accompanied the students indicated to this researcher that it was a community effort which made the exchange a success. She felt that:

> The value of an exchange cannot be measured, it can only be observed. The students from the east and west of Canada crossed a language barrier that many of them had feared, thus providing lasting positive memories.

The teacher concluded with:

> The laughter while we were roller skating wasn't English or French, it was only Canadian.

Drama. The classroom of the drama teacher is the stage, where students begin each class with Chairman Mao's four-minute Physical Fitness Plan. The series of exercises are performed to the music of the Chinese Philharmonic accompanied by a voice emphatically saying 1, 2, 3, 4--in Chinese. According to the teacher, China thinks tough and thin. Every morning up to 800 million Chinese help themselves get that way. Through this four-minute program they exercise every major muscle in the body through music, and cadences, and ancient techniques. Following these, the students are taken through a session of relaxation therapy.

Two Lebanese Muslim students were observed in Drama and English. The teacher said that one of these students quit after her performance became a problem. She was "a nice girl, bright but with a 'let's go for coffee' routine, from which she never returned. A lovely girl, not dumb." Although she did not complete the assignment, she told the researcher that she resented the teacher extending the time limit because "if you make a rule, stick by it." The Lebanese Muslim students participated in classroom activities. The class maintains a small school atmosphere. Since it is a "high energy" class, the teacher says that there is a need for discipline.

One of the Lebanese Muslim students dropped out because, as she said to the researcher, "meditation classes were not for her. She came to drama to act." The dim lights made her feel vulnerable. The teacher persuaded her to return to class because she had the ability to do well. Dressed in a T-shirt, shorts and knee-high socks, in the words of the teacher, "she fits in beautifully." When observed outside of the classroom, she was not in the company of students from her minority ethnic group. The other student who dropped out did so with three other Lebanese Muslim students, when the meditation exercises began. One of the plays made a mockery of family life, emphasized sex and degraded the older generation, according to one of the Lebanese Muslim students being observed in the school. The Lebanese Muslim students coming from a family-oriented and religious background found it difficult to accept.

Several teachers expressed their own views concerning the school. In the words of one teacher, the school appears to be "going down the tube." A "regimental feeling is occurring." Other teachers indicated that the "tone of the times" changed with the new principal two years ago. School-based budgeting, a fairly recent innovation, appears to have affected the morale of some teachers who feel certain courses will have preference due to budgeting.

Attendance Policy

On the matter of attendance, teachers are visibly concerned because the policy changed during the year. Originally, the checking of attendance by the office was a letter system wherein a letter was sent home with the student. Now the teacher is required to keep a record of each student's attendance. When absences number "two to seven," and depending upon the circumstances, a letter is sent at the discretion of the teacher. Last year this task was done by the office. The letter was sent with the student. However, when the student didn't appear in class anymore, the teacher was expected to phone home. If the teacher was unable to make contact with the home, the school secretary made the contact. Now that has all changed; the onus is upon the teacher to phone home first. Teachers complain that the "policies are made by the administration but are administered by the teacher."

Teachers expressed concern over the increasing amount of teacher time being spent on attendance related matters, time that could be better spent improving the instruction for those who really want it; and the disruptive effect that irregular attenders have on the continuity of instruction as well as the negative influence they have on the overall atmosphere in the classroom. The administration agree that at present, dealing with attendance related problems requires a considerable time commitment on the part of the school administration and that to a large degree this time could be better utilized in areas of greater significance to the school as a whole.

The school's stated philosophy stresses the importance of regular attendance, in the belief that only by attending regularly can students progress academically at an acceptable rate. The academic success and the personal growth of the student may be greatly hindered by failure to attend school on a regular basis.

School Administration

On the surface, the atmosphere in the school appears to be relaxed and easy-going. The view of the school administration is expressed in the school newspaper:

> "A plus" can be used to describe [School I]. WE offer excellent academic plus vocational education programs. Attendance reports plus phone calls home enhance parent-teacher communication. Our administration plus office staff ensure that our school operates smoothly and efficiently. Athletics plus co- and extra curricular activities develop and maintain participation. Alternates plus regular courses are offered to suit individual students' needs. Alterations plus renovations to our school are carried out to maximize ideal learning conditions. Adjustment plus introduction to high school is made easier for grade ten students through our use of group aides. Group aides plus support staff provide valuable services for all departments. The arena, plus aquatic centre plus Area 17 plus our community provide classrooms outside the school.

> A+, as a grade, still leaves a small amount of opportunity for improvement. With continuing co-operation among administration, community, parents, students, support staff and teachers, we shall strive to make our great school greater.

In an interview with the researcher, the principal stressed the concept of the viable "Community School." This means that the community is involved in the school's programs and also uses the services of the building, staff, and students. Students are encouraged to explore as many subject areas as possible. As in any large "town" of 1700 population, the principal indicated that the students must learn to accept more responsibility for their own education and actions. The school is striving to help them become dependable adults.

The school does not list rules concerning expected behavior of the students. Dress code for students is stated by the Board, and appears in the Student Handbook. The principal has the authority to require any pupil not meeting acceptable standards of dress and grooming to return home and change to suitable garb and grooming before being re-admitted to classes. However, the researcher noted that beach wear is worn by many of the students, particularly the girls. There appears to be a discrepancy between rules and the enforcement of those rules. For the Lebanese Muslim student who is expected by the home to dress modestly, enforcement of the school dress code would be desirable.

The problem of drugs and alcohol is recognized as a serious one in schools today. According to the principal, a police officer is assigned to School I to be and to become a friend to the students. Highlights of the district police station, near the school, which appeared in the student newspaper, reflect the fears of the Lebanese Muslim community concerning School I:

> A busy week has resulted in the arrest of numerous individuals in the northeast end of the city. Two females and two males were arrested for Break and Enter and Theft over $200. Three males arrested and charged with 5 counts of Break and Enter and trafficking in narcotics. A motor cyclist was checked and arrested for trafficking in narcotics. As a result of the arrests, two stolen vehicles were recovered and $200,000 in property returned to the owners. Two Stop Checks at park entrances resulted in 86 liquor charges, 4 litter act, two 24 hr. suspensions for driving, 34 traffic violations, 1 criminal charge for possession of stolen property. The other local parks were checked and resulted in 14 liquor, 2 narcotic. A male was arrested for indecent exposure that has resulted in the conclusion of 6 other similar offences. With the summer holidays coming up, residents are asked to make sure their premises are secure and that they have someone to look after their homes while away. Radar and equipment checks continue resulting in numerous drivers being charged. The Beat Patrols are concentrating on the Parks and strict enforcement of Liquor, Traffic, Litter, Drug and Mischief related offences will receive attention.

The population from which the school draws its students varies ethnically. While a sizeable Lebanese Muslim community is in the area, the "reputation" of the school for drugs and alcohol has caused most of the parents of the Lebanese Muslim students to encourage their children to attend School II. For those attending, the proximity of the school and certain courses offered by the school, countered the negative aspects of drugs and alcohol. In the view of this researcher, the principal and teaching staff were attempting to overcome the school's past history of laxity and permissiveness. The researcher has provided excerpts from the school newspaper which reflect both student and teacher/administration views, in an effort to compliment and reinforce: (a) those views expressed directly to the researcher by students and teachers; and (b) the observations and views formed by the researcher.

School II

School II is situated 26 blocks west of School I. The area is more mature. Most homes average 20 years in age. A commercial strip runs west of the school to a large shopping center. Because the mall is less accessible, it poses fewer problems for the school. Students tend to stay around the school between classes and at noon.

The school building is 20 years old, two-storey, brick construction. It is well designed with two wings leading to the outdoors. A large parking lot is at the front for the faculty, and one lot at the rear for use by the student body. The grassy area at the front of the school is often occupied by groups of students. A sign posted at the front door reads, "All visitors are requested to report to the office."

There are seventeen hundred students in the school in grades X, XI and XII. The main staff consists of 78 teachers, one principal, three assistant principals and 2.5 counsellors. Included in the support staff are 14 custodians, 8.5 school secretaries, two teacher aides and two library technicians. The assistant principals serve as grade coordinators, and assume the responsibility for coordinating the students' overall program. The counsellors refer students with special cases to the Bureau Team which is made up of a psychologist, a reading specialist, a speech therapist and a social worker.

The school day begins at 8:10 a.m. There are four 40-minute periods in the morning and four in the afternoon. Three minutes exchange time between classes is allowed. The noon hour which is "early" runs from 11:00 a.m. to 12:00 noon. Unlike School I, the same program is offered every day. The school day ends at 2:50 p.m.

During noon hour the students congregate in the halls. They select their lockers in such a way as to ensure that they are together in a group, racially or ethnically. For example, the Pakistanis, the Chinese from Hong Kong, and the Lebanese all had their own hallways. One of the Lebanese Muslim boys from industrial arts introduced me, during one noon hour, to all the students in the "Lebanese area." They all wore pendants on chains around their necks which had Islamic phrases or prayers written in Arabic.

Later, in the staff dining room, one of the teachers who had agreed to be part of the study, made several remarks about these students. He said they were cliquish and wanted to operate as a group. He refused to let them participate as a group in sports to prevent what he called "group control." When a student vocalized the phrase "I'm Lebanese," he interpreted it as saying, "I'm better." The teacher used phrases such as "The Lebanese Connection" and "The Lebanese Network." Any accolade or reprimand by a teacher spreads through the community in hours.

The attendance policy operates on a daily basis. Students are expected to notify the general office when a situation such as illness occurs. The office staff then alert the teachers. Excessive absences for non-emergent reasons can lead to loss of credits for courses missed. Parents are notified of absences by telephone and letters from the office.

Dress code for students is stated in the Students' Handbook:

> Students are expected to dress suitably. Clothing for the beach is out of place in a school.

Students appear to be well dressed in the classrooms and hallways.

Reasonable and appropriate behavior is expected from the students by staff, at all times. The Student Handbook clearly states that students will:

> a) respect school property and private property of all persons within the school community.
> b) respect the rights of other persons. Threats and physical violence will not be tolerated.
> c) not possess, sell or furnish any form of drugs or alcohol.

d) observe proper language at all times. Profanity and vulgar language will not be tolerated.
e) respect the authority of all staff members, teachers and support staff, at all times.
f) observe proper conduct in the classrooms and in all other areas of the school.

On the surface, the atmosphere in the school appears to reflect a kind of discipline. The principal is in his second year. The morale of the teachers appears to be fairly good. The common staffroom is well attended throughout the day, and appears to serve as a unifying effect.

Upon closer observation, one teacher can be heard to say she is retiring at 55 to do something with less pressure. Other comments are: "The bureaucracy is stifling," "industry pays more," "no one pays me overtime," "workers get one and a half or double for overtime." Another view expressed was that teachers tend to stay too long in one school and become stagnant. That is, some teachers felt five years was long enough in one school. One had to leave or become stagnant also.

The Classrooms

The classrooms, laboratories and shop areas of the seven teachers interviewed were visited. Originally five teachers were selected on the basis of their teaching the minority group of students in the study. However, two more teachers asked if they might also be interviewed since they were also teachers of the Lebanese Muslim students in this study. These teachers were approached by personal contact at which time the proposed study was described to them.

Science. The science rooms for two of the selected teachers were equipped with a counter, laden with equipment, which served as a "desk." The laboratory area between the two classrooms was shared by both teachers. The students' desks were set up on a tiered floor in both classrooms.

One teacher explained to me that his goal in Science II was to have the student experience success and to change attitudes. The course is non-academic, activity oriented, and works up to experimental projects. Of the Lebanese Muslim students who were being observed, all but one participated by asking questions or providing answers. The atmosphere in the classroom was judged to be warm and accepting. The students were given opportunities to experience success. According to the teacher, some students cannot read. He attempts to give them a sense of achievement. However, many of these students were born in Lebanon. As immigrants, in the process of becoming Canadians, they experience difficulties with the English language. For many of these students, only Arabic is spoken at home. The attendance of the Lebanese Muslim students in this class was good.

In the physics classroom, the two Lebanese Muslim students observed were quiet as compared to the other students in the class. They sat one in front of the other, in the same row. They often conferred with and helped each other. They appeared to be serious students. The teacher was always available to these students for help with their problems.

Graphic Arts. The two teachers from graphic arts operated within a large double-sized shop, along with a third teacher. A classroom was off to one side. The atmosphere was relaxed, but activity was continuous. A sign posted on the door reads: "No Jackets Worn in This Area." The teachers appeared to be actively involved with the work of the students. When asked for a Lebanese Muslim student's name, the teacher was unable to recall who the student was. When I asked the student his name, he gave it and quickly added, "I'm Lebanese."

Mathematics. The mathematics class was well attended. The atmosphere appeared to be studious. The Lebanese Muslim students helped each other, as well as being helped by the teacher on an individual basis. One of the Lebanese Muslim students being observed did not have her homework done. The Lebanese Muslim student behind her explained the assignment to her. When asked a question by the teacher she did not answer.

Another Lebanese Muslim student appeared to be a serious student. He worked while others were talking. The teacher reprimanded the others. When done this same Lebanese Muslim student went to the front of the room to confer with the teacher on the work done. He helped students near him who asked for help.

Another Lebanese Muslim student being observed missed class to attend the Citadel Theater. On other days he was late. The teacher thought it was to attract attention. Upon his entry, remarks made by other students were, "not sure if he's here or not," "should mark you absent--you're only here physically." The student, who tended to clown in class, also received remarks on his Afro hair style. In spite of the remarks, he was popular with his peers. The teacher did not let the late entrance affect his teaching. He said later that ignoring it helped the student to settle into hiw work sooner.

Home Economics. In the home economics foods class, four of the Lebanese Muslim students being observed, two boys and two girls, worked together in one kitchen. They appeared to be cooperative. One of the boys washed the floor alone, since the other boy was absent. He criticized the girls for not helping him. They all laughed. On each occasion, the four students could be heard speaking Arabic to each other. Because he was absent for the previous class, one of the boys made a cake at noon in order to have a cake to decorate in class. On another day, one of the girls made a pie at home and brought it to school to be marked. In the pie-making class a problem occurred when lard was to be used in the crust. The students said, "We don't eat pork." The teacher quickly found a vegetable shortening for them to use. One of the boys overcooked his pie crust but he said he liked it that way. The teacher remarked that these students were most cooperative in class.

Summary

Phase I was a significant period of time during which the researcher established a warm relationship with the Lebanese Muslim students and their teachers in School I and School II. This relationship assured the success of subsequent phases of the study in the two schools. Each school was perceived, by the researcher, to have its own kind of climate. This climate, in turn, appeared to affect both teachers and students in each school. The researcher perceived a greater frustration among the teachers in School I. The students appeared to be less disciplined and less motivated. In the opinion of this researcher, the students may have also perceived the frustration of the teachers. The teachers in School II appeared, to this researcher, to be functioning in a more disciplined and organized climate. The Lebanese Muslim students tended to reflect this climate in their own thoughts and actions. This may well account for the fact that a larger number of Lebanese Muslim students, encouraged by parents and older sisters and brothers, attend School II.

Phase II: Description of Students' Perceptions in Schools I and II

In Phase II the researcher describes the perceptions of the seven students in School I and the seventeen students in School II (detailed data are provided in Appendix C).

School I

The researcher presents a description of the students' perceptions in School I with the intent of providing an understanding of the lived-world of the Lebanese Muslim students within the context of their own world of Islam and the broader context of Canadian society.

1. What is it like to be a Lebanese Muslim student in this school?

The Lebanese Muslim students attend School I for one of several reasons. The seven students live in the general area near School I, which offers academic and vocational courses. The male students are attracted to School I not only because of the proximity to their home, but also because of the automotives course offered in this school. The female students are also attracted by the overall program offered by School I as well as the proximity of the school to their homes. In many instances, older brothers or sisters had previously attended School I with success. Consequently, the parents supported the choice of the younger members of the family to follow in the footsteps of an older brother or sister, and to attend School I.

The Lebanese Muslim students tend to prefer the lack of discipline and the grown-up feeling this atmosphere gives them. According to the students, they have to learn to do things on their own. They feel that the teachers leave it up to them and they like it that way. However, one student did not prefer the discipline used in the school. He indicated that students can walk out of the classroom at any time. Unlike junior high school, students are able to go to their lockers, chew gum or drink pop in the classroom. The students indicated that their attendance tends to be more regular if they like the subject. Generally, the motivation of the students appears to be low in this school, particularly in mathematics and English classes. However, in the automotives program, the Lebanese Muslim students like the teacher and appear to be highly motivated. Those students who do well in most of their courses seem to have a good attitude toward school. One student who started the year off poorly in a subject feels that the teacher regards him as a dummy. "I know he doesn't like me." The same student indicated that he has the ability and is doing well in his other courses, where his attendance is good. The student likes a teacher "who cares," who doesn't say, "You're a dummy, you'll never learn, you're hopeless." Like most other students, the Lebanese Muslim students have their own aspirations. These students in School I want to learn a trade, become a professional, or eventually have their own businesses. Their choices of a career vary from mechanics, autobody repair, medicine to a male nurse. One student blames himself for a poor attitude and lack of interest, not his teachers. He has no problem with English, which he says is spoken at home.

English does present a problem to many Lebanese Muslim students, since most of them were born in Lebanon, and English is rarely, if ever, spoken at home. The course of studies for English is resented by these students for its content which is, in their words, "Shakespeare oriented." They express the desire to learn about the great Islamic poets and authors, who made significant contributions to the history of Islam.

The Lebanese Muslim students felt discriminated against not only as far as the curriculum was concerned, but also by the teachers and students as well. According to these students, discrimination occurs more so at the junior high school level, from other students and from the teachers. By the time the students reach senior high school, they say that they have learned to handle discrimination. However, they say that at the junior high school level it was a traumatic situation for them and difficult to handle. One student felt that the "tan" color of his skin was disliked by other students. Some of the Lebanese Muslim students attempt to stop discrimination by the use of or the threat of force. Others try to ignore remarks about background, about being Arab, from students as well as from teachers. Although most of the Lebanese Muslim students in School I have experienced some form of discrimination during their school years, they credit their religion for enabling them to understand the prejudice of others, as well as their own prejudices.

Drugs and alcohol are both prevalent in School I. The students volunteered figures indicating that 80 to 90 percent of the students are into drugs or alcohol. According to the Lebanese Muslim students, "all of the students" in school have been on drugs at one time or another. The students believe that poor discipline in school, a lack of academic success experienced by some students, difficulties between students and their parents, were factors contributing to the prevalence of drugs and alcohol in School I. Junior high is where students begin to take drugs in order to be in with the group. However, the Lebanese Muslim students say that they are not into drugs or alcohol. A couple of the students did admit to having tried them. However, they say that the consequences which they experienced and the consequences experienced by other students, have taught them to be discriminative as far as their peers and questionable situations are concerned. This past experience, they say, helps them to avoid these situations and individuals which might cause a recurrence.

One of the Lebanese Muslim students criticized parents in general who, in spite of government regulations, buy liquor for their children who are under 18 years of age. She regards drugs as an escape for some students and cautions parents to be more caring about their children. In spite of all the stories she has heard, she feels pretty good about School I. She feels that the decision and the choice is hers, that there are "nice people" as well as some "pretty hard people" in the school.

2. Students' View of Man in his World.

In considering their view of man in his world, the Lebanese Muslim students express a serious concern that another "world war" may occur. These students are also concerned about man's increasing desire for material gains, and his prejudice toward his fellow men. The students blame the politicians for "wrecking the world." While some of these students expressed a sense of doubt as to the failure of mankind, others believe man to be basically good and helpful to other human beings. All of the Lebanese Muslim students indicated a high degree of respect for the elderly. They tended to project themselves into their own future as older men and women. The influence of their parents was made obvious to the researcher, through comments by the students which indicated concern for grandparents and older aunts or uncles. However, the students indicated that their peers did not share their positive view toward the elderly. Indeed, the Lebanese Muslim students consider many of their peers to be disrespectful of older men and women.

In reflecting upon their teachers, these students tended to categorize them as happy, unhappy, or frustrated teachers. At the same time, they express an empathy toward some teachers. Others, they feel, are "unreachable," or favor the "smart" ones, or look at teaching as a job only. The researcher noted that the likes and dislikes of the students are strongly expressed according to teachers of specific subjects. "A caring, strict teacher who doesn't put you down but helps you" is the kind of teacher most desired by the Lebanese Muslim students.

The Lebanese Muslim students in School I say that they perceive themselves to be individualists, attempting to maintain their identity within the larger society. They oppose the school or teacher functioning as an agent of assimilation. They regard themselves as traditionalists following the teachings of their parents and setting examples for younger members of the family. They feel the need for their own identity as Lebanese Muslims. While many of the students preferred the public type of high school, most of them did say they would like to have had their "own" school (religious ethnic school), particularly at the elementary-junior high level. It is their view that such a school would have facilitated the progress of other immigrants as well as Canadian-born Lebanese Muslim students in the public school system.

The Lebanese Muslim students feel close to their families. They regard their parents highly and try to please them at all times. The students are aware of the strong influences which their parents exert over them. The parents influence the aspirations of these students, and the dating practices. The students find themselves saying "no" to their peers when it conflicts with their beliefs and the values of the family. Some of the Lebanese Muslim students in School I are becoming more selective of their friends, in or out of school. These students have a positive view of themselves, and feel that the future is to be determined by their generation. However, they feel that liquor and drugs will in time ruin western society. The Lebanese Muslim students perceive that many of the parents in society have become somewhat negligent in their parenting responsibilities and tend not to care for their children as much as the Lebanese Muslim parents care for their children. For the most part, the Lebanese Muslim students attending School I draw their friends from outside their religious ethnic community, during school hours. However, outside of school, these students indicate that the number drops by approximately 50 percent, as the number of Lebanese Muslim friends increases, due to family centered and community oriented activities.

The students believe their values conflict with the school and society. Since drugs and alcohol are forbidden in Islam, they have a conflict with the values of their peers. Some say their friends understand; others say they are made fun of. "Fitting into the larger society is a battle because it drinks." Their peers are told about the values and disciplines of the parents, and appear to understand, some make snide remarks. The female students say that they are expected to marry a Muslim and that the discipline of the parents, in regard to dating, is due to that future marriage. A female student accepts the fact that she cannot date, that she must maintain her virginity and marry someone from her own community. She is expected to set an example for the younger ones in the family. She concludes by saying that if you hang around with kids without values, you'll forget your religion and your guidelines.

The teachings of the parents are remembered to the point where the students say they will pass on their traditions, what they have been taught by their parents. Success to them means happiness, a home and a family, an education and a trade or a business. Some students feel that the teachers don't understand the values of Lebanese Muslims. Others say they find no conflict between their values and those of the school. One student feels that the school would like its values to be like his values. He adds that he would like to see drugs eliminated from the school. As a possible solution to the problem, he says that drug pushers should be shot. Some students say they have no difficulty being a Muslim in this society. Most of the students say their religion, Islam, is a way of life, and as such provides them with a value system, guidelines for behavior. They add, the strength of the religion lies within the individual and the family. The consumption of pork, alcohol and drugs, as well as dating practices, were forbidden or "haram." These prohibitions were mentioned specifically as being adhered to as part of the value structure. One student, who said he was not very religious, lived away from the Muslim community and had fewer Muslim friends. Those students who said Islam binds the family together also said they attended to their prayers at the Mosque or at home.

Summary Statement

The Lebanese Muslim students in School I are interested in the vocational aspects of the school. While the family influences them considerably, these students tend to mix more with their peers than with other Lebanese Muslim students. The family influence appears to increase after school when the number of Lebanese Muslim friends increases substantially. Most of the students have some difficulties in English classes, mainly because little, if any, English is spoken at home. All of these students have experienced prejudice or discrimination during their school years, particularly in junior high school, from teachers as well as other students. Drugs and alcohol appear to be prevalent in School I, but the Lebanese Muslim students are able to resist peer influences. These students regard Islam as a way of life, which helps them to resist that which is forbidden or "haram" and to understand the prejudice of others, as well as their own prejudices.

School II

The researcher, in keeping with her intent to provide an understanding of the lived-world of Lebanese Muslim students, presents a description of the perceptions of these students in School II, within the context of their own Muslim world and the broader context of Canadian society.

1. What is it like to be a Lebanese Muslim student in this school?

Students from the Lebanese Muslim community enrolled in School II because their older brothers and sisters have attended, because their parents said to go, because drugs and alcohol were less prevalent and therefore the school "reputation" was better, and because of the academic quality of the school. School II was referred to as a "clean school." (The Lebanese Muslim student population in School II almost triples that in School I.) The number of students attending from the Lebanese Muslim community served as an attraction for others to attend. They say the school knows that they are Muslims, that they speak Arabic, and that the school shows an interest in them. Others say they are different, sometimes feel out of place and cannot trust "anyone." They try to make others like them but add that they really don't care if they do or don't. They trust other Muslims. Some say the discipline is "strict," "too strict," "strict enough," and "more strict than School I." Some are against smoking in the school. The students feel that the smoking room provides the students with the opportunity to skip classes. Last year, the discipline was "rotten," said one student. He added that last year "everyone" was fighting. Students are discouraged from loitering in the hallways. One female student noted that a student had been suspended for five days for being in the hallway. She feels that the discipline was too severe in that case, however there are some students who do walk around the hallways making idiots of themselves. For such behavior, she agrees with the suspension.

Physical education classes can present a problem for the female Lebanese Muslim students. The students are expected to wear shorts. One student stayed away from gym without explaining her reason to the teacher. The teacher phoned the home. The mother explained that in coed physical education her daughter is not allowed to dress immodestly in shorts. Her daughter disliked the subject because the required clothing (shorts) and the coed aspect made her feel uncomfortable. The teacher agreed to let her wear long pants. However, the student stayed away from the class because it was still coed, and her credits were denied.

English class presents a problem to most Lebanese Muslim students, since English is a second language. One student who has older brothers and sisters learned English from them and experiences no problems with the English class at school. Most of the students have failed grade one or were put back a grade because they were poor in English. The students born in Lebanon or in Canada experience the same problem because English is not spoken at home by the parents. In spite of this problem, most of the students are serious about their studies, have good attitudes and try hard.

One student, in referring to School I, said, "The teachers don't care, they don't push you, they just tell you it's your own business." About School II, she said, "Here you're treated like a kid." She added that in School II her attendance is better, she works more and is doing better. One student felt that students should be forced to attend school, that all students are capable of making at least 70 percent, but just aren't motivated. While attendance is not the problem for these students, most of them do not know how to study. One student who loves "math and biology" says he studies "real hard every night." The next day he receives a poor mark on his exam. Another student studies until 3:00 a.m. because he has silence then, and what he studies remains in his head. The same student has perfect attendance.

Some students feel that they were discriminated against by teachers and students. They were referred to as "Arabs," "carpet riders," and "camel jockeys." Some of their peers make fun of them not eating pork. The recent conflict in the Middle East and Iran has increased prejudices, according to most of the students. All of them stated unequivocally that junior high was the worst experience for them as far as prejudice and discrimination were concerned. Last year, according to one of the students, certain students were suspended for calling some students "Paki."

One student inferred that teachers have a double standard. If a "dumb" student skips class, he gets into trouble with the teacher. If a "smart" student skips class, nothing is said by the teacher. Another student says teachers put up a border between the student and the teacher.

This student feels that he can't pass the border. He receives no encouragement for work well done, only negative comments on errors.

The aspirations of males are toward a trade, a profession or a business. They plan to attend Northern Alberta Institute of Technology (N.A.I.T.) or the University of Alberta. The females aspire toward social work, hair dressing and teaching children but at the same time it "depends upon your parents, what they want you to do." The females are concerned with the time required for training beyond high school. The males do not express this concern.

The Lebanese Muslim students at School II are not into drugs or alcohol. They say those who are into drugs and alcohol "get themselves into trouble" and "it affects their studies and their attendance." Many of the students say School I has more drugs and alcohol than School II, and that is why they and their friends did not go to School I. The students say they hang around with each other because they understand how each feels about drugs and alcohol. The "other" students think they are "weird" or "square" for sticking with their values. Some students speak openly with their "other" friends and say "it's against my religion."

2. Students' view of man in his world.

The students say that the future "scares" them and "worries" them. They expressed concerns about another war, of people taking drugs and not finishing their education and of the lack of religious belief by people. To some, this society "doesn't stand up for each other." In Lebanon, they say it's different. In School II, they "have support from each other." Other students say, "The present generation is not good." Some said, "Man is going to destroy the world," "I don't like to think of war," "Man is prejudiced and very selfish," "Man is basically evil if he has nothing to follow," "Countries should help each other, there should be cooperation." Again, some wish people weren't so prejudiced. Names such as "carpet riders," or "camel jockeys" were said as being used by some people in society in reference to the Lebanese. Several students referred to religion: "No one thinks of God anymore," "If I didn't follow Islam, who would I be?" and "I hope Allah turns this world around, like it should be."

The Lebanese Muslim students say they respect the elderly and "like them a lot." They say their peers refer to the elderly as "old bag" and "hag" and they don't care for or respect the elderly. Some students heard their peers say, "work old man, work" and refer to their parents as "my old man" and "my old lady." Of themselves, they say, "I couldn't do that; I say 'my mom' and 'my dad'; I respect my parents, my grandparents, anyone older than myself." Some students perceive the teacher as holding grudges "because we're Lebanese" and "because so many of us go to this school." The teachers look "real mad," "pick on us," and think "we're conceited because we're Lebanese." Others say "the teachers don't understand our religion" or "our values." Two female Lebanese Muslim students were denied credits in physical education because they did not attend the co-ed part of the course. The female students felt "uncomfortable." The wearing of shorts presented a problem to the female students, so they didn't go to gym. They say the teachers in home economics in the junior high school don't try to understand that these students don't eat pork, whereas in the senior high school the teachers have made alternate provisions for them, once they were made aware of the value conflict. The students say that teachers don't understand minority groups, that teachers only see their own backgrounds, that they don't really care, and that they want the students to be like them. Some say teachers teach for the money, have trouble being objective and can be really cruel and prejudiced. To some students, a teacher's happiness or grouchiness depends upon the subject. To them, teachers are good and bad. They say students make teachers frustrated when they act up or refuse to learn. Some students say they learn more from the "strict" and the "grouchy" teachers.

The Lebanese Muslim students say they are very close to their families. Their families are concerned about their progress in school. The family trusts the school. But the family opposes the values of the school when they conflict with the religious values of the home, especially for the female students. The wearing of shorts and co-ed physical education is forbidden by the parents. The students say they are expected by the parents to set an example for the younger members of the family. The discipline of the parents goes beyond the immediate to the extended family where older uncles, aunts and cousins have a voice in the behavior of the younger generation. The parents do not come to the school, mainly because the mother lacks a language facility and the father works. The Lebanese Muslim students say they get along well with their peers but they "stick with the Lebanese." Some say their Lebanese friends are "easier to talk to." Of their peers, they say they "wouldn't trust them for anything important." Other students feel that while their peers don't criticize, they don't understand, and regard them as weird, because "we're different, and our values are different."

The Lebanese Muslim students' view of themselves is positive. One student expressed, "I see myself like any other student who is trying hard to reach a goal." They are concerned with completing their education, and of making "the best of the life God gave." Some students say, "I feel important to myself," "I depend on myself to make a good life," and "I'm at peace, I'm happy."

The Lebanese Muslim students' value system is based on Islam. These students refer to their religiosity often with phrases such as, "My religion is important to me," "Religion gives me values for living," "My friends are religious," "It helps us learn how to live," "I stick by what my parents taught me." One student said that he's not very religious but "I don't eat pork or drink alcohol. Islam gives me guidelines to live by. I talk about it with my parents." Some students say they keep friends who are like themselves: "My friends are religious, so am I." Another Lebanese Muslim student says he feels uncomfortable with people who do wrong, so he leaves them. The females do not date, wear shorts or do co-ed physical education, because it is "against my religion." Some students say they are made fun of because they don't eat pork. Some of the female students skip physical education rather than be coerced into it. Students say that in social class, the teacher puts the Lebanese down. In home economics, the students faced a problem with the use of pork and lard in cooking. In junior high a home economics teacher told the students she would get beef weiners for them but did not do it. Teachers object to the students speaking Arabic when they come together. The students say the teachers don't understand Islam at all. One parent explained to a teacher why the daughter could not take co-ed physical education or wear shorts. The student did not get her credits because she missed the co-ed program. The students say the teachers want to make them like them. The students say success does not mean money but means having a "good marriage and healthy kids." To others, success is "happiness, feeling important and having people respect you."

The female students find it difficult to explain to their peers why they do not drink or go out. They tell only their "closest friends." In junior high some of the students were called names. Their peers made fun of them if they didn't eat pork. They say they feel their peers think they are weird or square. When the male students go out with non-Muslim students and drugs or alcohol are involved, the Muslim students leave them, so they are not "involved with that kind of thing." Others say it doesn't bother them when other students use drugs or drink; they do not do it themselves; they "stick to their values."

The Lebanese Muslim students see the teacher as an agent of assimilation. These students say they do not want to assimilate; they want to retain their integrity. They say the teacher wants to make everybody alike, but "everybody is not alike." Others say "people shouldn't change in school," and "people should remain as individuals." Another student said, "If a person is strong, the school can't change you." One male student said, "Assimilation was when I was on dope, like the other students on dope; I fight assimilation by the majority society. It made me go into dope. My parents and my religion brought me out of it." One student said assimilation helps people get along with each other. The students all say they are individualists, not conformists. All but one student say they would prefer their own Lebanese Muslim schools from kindergarten to grade XII. They want to learn Arabic, and to maintain what they already know. Some want Arabic taught in the high schools now. Others say they would not have failed a grade if they had their "own" school. One student did not want to be separated from the major society as he thought junior high would be a real problem if they were separated in the elementary grades. One student says they should be apart in the elementary. Those favoring separate K-12 schooling say it's necessary for those Muslims born in Canada. One male student says he would build a school if he was older and had money. "I want to keep the Muslim kids Muslim."

Summary Statement

The Lebanese Muslim students in School II appear to have a strong sense of identity, and a sense of community. The number of students in School II who are Lebanese Muslim is not only greater than in School I, but these students associate with each other more so than with their peers, both in or outside of school. These students are more academically oriented with aspirations to go on to university or other post-secondary institutions. The families of these students are held in high regard by the students, who in turn are expected to set a good example for younger members of the family. Religion of Islam which plays a major role in the thoughts and actions of these students is not understood by the teachers. The Lebanese Muslim students in School II give each other moral strength and courage to overcome prejudices of others and assimilation by the teachers.

Phase III -
Description of Teachers' Perceptions in Two Schools

Another intent of this researcher was to provide the reader with an understanding of the lived-world of the classroom of the teachers of these students. In order to provide the reader with the teachers' perceptions of what it is like to be a teacher of Lebanese Muslim students, the researcher asked the teachers to respond to a series of questions as to their view of: the student, student values, learning needs and peer relationships, discrimination and assimilation of these students, teacher education to prepare teachers to teach minority religious ethnic students, and religious ethnic schools for these students.

However, the meaning of the lived-world of the classroom is related to its context. The researcher, therefore, views the context of the classroom in the present time and place, in the biographical context and in the context of the larger political, economic and historical background of the teachers.

School I

1. What is it like to be a teacher of Lebanese Muslim students?

Teacher A thinks the Lebanese Muslim students, like other students in the school, are being pushed out of childhood by their parents and society. "They can't be kids." This teacher sees the values of these students as being primarily concerned with making money in order to keep up socially with the other students in the school. Teacher B resents the Lebanese Muslim students being "grouped" like everyone else in society. He says that, because society groups people, they become groups rather than individuals. This teacher is proud of the fact that he is able to get these students to do their work without being told. Teacher C says that he envies these students whom he refers to as "the little devils" because they have more opportunities today than he ever had as a student. While most of the teachers felt that these students were concerned primarily with the pursuit of economic gain, only Teacher C appears to have discussed their aspirations with these students. He has also discussed the Middle East situation with these students and says he is able to understand their concern for their families who are living in the Middle East. Teacher D is pleased that the school is supportive of multiculturalism. He believes that students like the Lebanese Muslims should not be made to feel inferior in this school. He feels that these students are primarily concerned with working eight hours a day in order to have enough money to keep up socially with others in the school. He sees this as their main value in life at this stage. Teacher E says that the school philosophy supports the principle of multiculturalism wherein no one should feel superior. However, he thinks that the Lebanese Muslim students would adjust to our culture much easier if the father at home allowed Canadian customs to develop in the home. He felt that the home should not be trying to hold onto the old country customs. Most of the teachers felt that these students were primarily concerned with economic gains.

Student Values. Teachers are aware of their influence upon their students. Teacher A sees the values of the Lebanese Muslim students as being similar to those of other students. He feels that they are primarily concerned with making money and keeping up with the other students socially. Teacher B says, "It scares me when I think how much we're capable of." He expresses a concern for possible conflict between his own values and the values in a Lebanese Muslim home. He feels that parents may fear the values of a teacher "for good reason." Teacher B is concerned about these students being caught in the conflict between the values of their parents and the values of the school teacher. Teacher C believes that the Lebanese Muslim students in particular have a value which is probably very different from his own. In his discussions with these students, he feels that he has come to an increased understanding of the differences in the value system of these students and his own value system. Teacher D also sees the main value to these students as being able to make money. This, he feels, will in turn lessen their sense of inferiority. Teacher E wants to see the values of the home become the same as the values of the school. He believes that the values of the Lebanese Muslim family are not suited to this society and that the student needs to change his/her values to suit this society.

None of the teachers made any serious attempt to contact the home of a Lebanese Muslim student. The teachers indicate that if a problem occurs, it is settled between the teachers and the student. This may reflect the teachers' perception of the philosophy of the school, which stresses student responsibility.

Peer Relationships. Teacher A felt that if the student went all out (in sports) he would be accepted, for even trying. Teacher B had one girl drop out because she got in with a group of students (outside of her ethnic group) who were skipping class. Teacher C sees their peer relationships as "really good." Some of the students stick to their own ethnic groups, some don't, says Teacher D. Teacher E says some students take new ethnic students and help them get used to the school.

Discrimination. The teachers tend to minimize or negate the existence of discrimination in their classrooms. Teacher A blames the students themselves if they suffer discrimination. Teacher B denies it exists, then contradicts himself by relating a racial conflict which occurred in his classroom. Teacher E works at eliminating it within and by means of his subject area--social studies. Teacher A says that people who feel insecure or threatened have to put someone down to make them feel better. Teacher B views racism as fear of one another, however the media which brings people around the world together in minutes may decrease it, or promote it. Teacher C says everybody needs a scapegoat, to pick on someone, to make your miserable life feel better--that's racism. Teacher D says nationalism causes racism. Teacher E says people in a state of depression want something to stand on to build themselves up, so they hammer someone who looks different. He favors the philosophy of the school, which is pro-multiculturalism and anti-discrimination.

Learning Needs of the Lebanese Muslim Student. Teacher A stresses communication to know if these students are learning. "If they're doing and enjoying, they're learning." Teacher B never knows if his students' needs are being met but he teaches by making learning problematic. For him, the product is always in a state of process; the students' solutions are "all right." Teacher C has students staying "overtime" and doing "extra things." He believes that this indicates that these students are satisfied, and that he has met their needs. Teacher D, who is a new teacher, assumes that the fact that he has retained his position means that he has met the needs of his students. Teacher E also assumes that because he has lasting relationships with these students, he has met their needs.

Teacher Education. Teacher A thinks that his education courses were a "farce." He learned the most from the practicum and his three years in physical education. When the university asked the teachers in the field for their input to a new student teaching program, the input was rejected. It turned out that all the university wanted to do was to inform, rather than be informed by the teachers in the particular field. He said that most of the professors had not been in a classroom for 20 or 30 years. A course given on juvenile delinquency by a professor who had never worked in the field, but had written the text for the course, turned out to be a farce so the teacher said that he had walked out. Teacher B said his teacher education was irrelevant. He indicated that there is no program to help teachers work with the increasing numbers of minority religious, ethnic students in the schools today. He bemoans the fact that society does not regard the teacher as professional, that society resents teachers' pay increases, but that the same society will spend millions on the construction of buildings. Teacher C thinks that total immersion is necessary for teachers teaching minority religious ethnic groups. Teacher D says that teacher education is lacking. However, since he considers himself to be a minority ethnic person, he felt that he did not need to be taught how to teach a minority student. He adds that, as he faces these minority students in the classroom, what is important is his attitude toward them. He doubts that teacher education would or could eliminate or improve any problems with minority religious ethnic groups. "It's [attitude] a learned thing from a very young age." The researcher's probe brought forth the suggestion that the selection of student teachers ought to be made more stringent. Teacher E felt that people can not be taught how to "handle" minority groups. It can be explained, but then they must be thrust into the situation to deal with it. He felt that in-services or a stint with CUSO would be the best way to understand minority religious ethnic students, particularly for teachers of social studies.

Teacher A is critical of the educational institutions' inflexibility and ineffectiveness. Teacher D says that the institution tries to keep the students off the job market. Teacher E says that the institution sees itself as providing "man" with a baby-sitting service, certain values on how to behave, and skills for life's survival. Teachers A and D expressed the need for flexibility and humaneness in such an institution, if education is to be effective.

Religious/Ethnic Schools. Teacher A believes that religious or ethnic schools foster misunderstanding and racism. He stresses the need to get people together, to communicate. He favors retaining a people's "culture" within the regular school system. Teacher B responded with, "How do you teach Catholic algebra?" Teacher C feels that the parents, as taxpayers, should determine where their children attend school. Teacher D is against any kind of separation as it creates problems. Teacher E sees no other alternative. Those teachers who felt it was more positive, more beneficial to keep students together did not ask or answer the question, "Why does discrimination and prejudice exist today in schools where students attend "together," if togetherness supposedly eliminates these problems?"

Assimilation. Teacher A says assimilation is the "only way to go to get people to understand . . . to get together and talk." Teacher B says that the school should be used as "an agent for social change, therefore for the assimilation of ethnic groups." Teacher C says, "somewhere along the line the Lebanese Muslim students get institutionalized and standardized." Teacher D agrees. Teacher E, however, does not like "someone setting a policy of assimilation on someone else." He uses the term "adapt," instead. He believes that these students can adapt and at the same time retain as much of their culture as they want. He concludes by saying that we're not Americans, we mix.

2. Teachers' views of man in his world.

In order to provide the reader with the teachers' view of man in his world, the researcher asked each teacher to respond to questions concerning the teacher's view of self, frustrations of teaching, views on marriage, religion and the elderly, social issues and social change, political and financial institutions, and a better world. The researcher provides the following description of the perceptions of teachers concerning man in his world, in the broader context, with the view that such perceptions may influence the teachers' perceptions of the Lebanese Muslim students in the classroom.

Teacher A is critical of the lack of discipline in society. "Man has a lot of sins to pay for. Kids get into trouble, nobody's willing to do anything about it."

"Everybody wants money and nice things and they don't much care how they get them." Teacher C feels that everyone has a right to live--"We're all God's creatures." Teacher D wants a world without nations. Teacher E says that man is here to make the world a better place. "We can't go on hogging everything and treating people as if they know nothing because they don't have the technology." Teachers were critical of man's inhumanity to man, but unable to offer a solution to the problems which they saw in the world.

View of Self. The teachers' view of self varies. Teacher A sees himself as promoting his value system, "I live it, I preach it," and is frustrated because he has no "impact" upon the students. The "uselessness" of the situation contributes to his desire to quit teaching. Teacher B says that he is egotistic, because his subject area--drama--calls for this quality or personality. Teacher C believes that he has something to share, something his students will have for the rest of their lives. Teacher E says that he is working on increasing his awareness level, his understanding about the world and the different people in it. Students' likes and dislikes of teachers may depend upon the subject area. Teacher C believes that he is viewed as a caring, strict teacher who does not put down students but helps them. Teacher C, or his subject area (automotives), was the reason given by many of his students for attending School I.

Frustrations of Teaching. Most of the teachers say that the administration is the source of their frustrations. Teacher D blames the students and their parents. He admits his own lack of contact with the parents, but rationalizes that the parents are probably involved with "two or more jobs." Teacher A is frustrated by the system. Those in in authority dictate to the teacher, and do not really know "what the hell they're talking about." He says that the school board, because of politics, lets the teachers be the public's scapegoat. Instead, he feels that the board should be saying, "There's something wrong with the system, let's change it." Teacher B is sold on his subject area (drama), but the administration regards it as a frill. The teacher believes that the educational system is in need of a change, "but there's a lunatic fringe which keeps yelling 'back to the basics,' which they themselves don't understand." Teacher C is frustrated by the bureaucracy and its slowness in acting to improve his classroom situation. Teacher E, who has travelled widely, is frustrated by an administration which has "very narrow views." All the teachers say that the students are the only "joy" in teaching.

Most of the teachers say that the system makes teaching frustrating. The system may be the administration in a school, the school board, or the government. "They divide and rule, by increasing the administrative and clerical tasks of the teacher, and by imposing school-based budgets." The school is becoming more institutional, more confining (Teacher B), and less humanizing. The teachers are aware of the source of their frustrations at this point, but not the cause.

Marriages. All teachers agree on the need for cooperation and equality in a marriage. Teacher B feels that women in striving for equality "came down to it." Teacher C favors trial marriage: "maybe no commitment is a good commitment." Teacher E thinks trial marriages are advantageous but could result in promiscuity. "It's a fine point between law and religion."

View of Religion. For most of the teachers, religion is a set of values or beliefs. Teacher D was at first reluctant to answer; after a probe by the researcher, he answered with "a set of values." Teachers A and E appear to be "religious" by their beliefs in life after death.

Teachers' View of the Elderly. Teacher A says that society is sick the way it hides the elderly in institutions, where they are mistreated, starved, filthy and frightened. Teacher B says that society ignores the very young and the elderly. As a result, it is the very young and the elderly who can communicate with one another. Teacher C says that we are in such a hurry that we do not take time to listen to the elderly. We push them away. Teacher D criticizes society for not considering the elderly in the planning of that society. Teacher E is critical of the politician and his paltry "gifts" to the elderly. Society "boxes" or categorizes everybody into houses and into cars which drive on by the old folks' homes.

Social Issues. On social issues such as divorce, abortion, contraception, homosexuality, women's lib, prostitution, gambling and drugs and alcohol, the teachers favored divorce, contraception, were opposed to gambling, divided on abortion, homosexuality, women's lib, prostitution and drugs and alcohol. The views of the teachers were also divided as to whether these items should be legislated or left to choice. The teachers all favored compulsory education and agreed that sex education should be taught by the school and by the home.

Social Change. To Teacher A, social change means a better understanding of minority groups coming into the country, instead of regarding them as charity cases. "Social change takes place in the individual first, later in the group." Teacher A sees social change as progress so people can enjoy life and not have to think in terms of "work, work, work." Teacher D says that the elimination of small governments would mean less borders and bring about social change. For Teacher E, social change is true democratization, from the bottom up. Most teachers do not think times are better today. Teacher E sums it up: "When one looks at western man and what he has stood for, maybe his time should be short." While most teachers welcome change, some are wary of it, saying they need time to adjust to change. Three of the teachers say that they are pragmatists. Teacher A says, "The end does not justify the means if it means playing games and sacrificing people."

Political Institutions. Teacher A, C and D view politicians as "the most dishonest people in our society." Teacher B is "not a very political animal . . . a world series politician as we approach an election." Teacher E views politicians cynically. "At one time, politicians were altruistic, guided the country to the best of their ability. Now they work for votes." On participatory democracy, Teacher D was the only teacher who negated participatory democracy. He did so because he felt that it took too long to get things done in a democracy. Most teachers were against prohibition except Teacher D who felt that it was an "individual thing." Teacher A favors censorship for the young. Teachers B, C and E are against any form for censorship, but Teacher D favors government censorship. All teachers were opposed to war. Teacher E adds that politicians are afraid they may not survive another war, but if the people felt they could survive another war, then war may well occur. Four teachers favor gun control. Teacher A believes that the innocent are penalized and the dishonest will get their guns anyhow. Teachers A and E did not favor military conscription but did favor a form of conscription (labor) of the youth for two years to learn self-discipline, to be useful to the country, to do jobs where they need to be done. Teachers B and C are against any form of military conscription. Teacher D is neutral.

Financial Institutions. The teachers agreed that usury, interest rates are exorbitant, the credibility of banks is questionable, and Teacher E wants the government to control interest rates. The teachers are critical of the credit card system. Teacher A says it's a way "to suck more money" from the people. Cheques can not be cashed without a credit card. Teacher E says we are educated on spending, not on the proper use of credit cards. All the teachers agreed on the farce which bankruptcy has become, and feel that there should be penalties for repeated bankruptcies. Teacher E blames the laxity of credit control for most bankruptcies. All the teachers agree that mortgages are a necessary evil. Teacher D wants to see a new method of housing which eliminates the need for mortgages. Teacher E wants government control, to prevent successive buyers of real estate from increasing the selling price.

A Better World. Teacher A criticizes the provincial government for preferring "big growth, big business and the societal problems that come with it," and not putting out money to take care of these problems. Teacher C thought this world is "utopia," but adds that it would take a mass consciousness to make it utopian. For example, maybe if everyone gave up a few meals, we could have a better world. Teacher D believes a world government would create a better world with no borders between countries. Teacher E believes that to make the world better we need "more attention to the human being and less attention to buildings and institutions."

School II

1. What is it like to be a teacher of Lebanese Muslim Students?

Most of the teachers say that Lebanese Muslim students are no different to teach than any other students. Teacher A thinks that the Lebanese Muslim students are limited in many ways because of their group. He feels that they are regimented into one line of thinking, and are "directed or misdirected." Teacher B has not noticed these students as having values different from others. However, one Lebanese Muslim student tried to get extra marks from him. He added that North American students accept their marks more readily. However, he felt that the Lebanese Muslim student's answering ability improved later. Teacher C finds these students to be cooperative and fairly popular, although they tend to stick together and to visit with each other in classes. Teacher C finds that students today take a lot for granted and are not as willing to work in their courses. She blames after-school jobs and peer pressures. For the Lebanese Muslim students, she feels that they have a strong sense of family. However, she feels that peer pressure forces them to get jobs to have nice clothes and cars. One value which she has observed with these students is the prohibition in the use of pork. They "tend to assimilate quite well." For Teacher D, it was her first year teaching this minority group. At first she said that she did not like Arab students but she changed her mind as the year progressed. Teacher D thinks that these students feel limited as far as academic aspirations are concerned. She wonders how aware they are about post-secondary education. Teacher E sees these students as receivers of information, and learners of skills to be used later in a vocation, but he has no idea as to their aspirations. Teacher F thinks that these students have similar expectations and concerns as he does. But their social problems are probably very different from his. "Maybe they feel persecuted. I don't think they are. I just don't know their wants, needs, or present situation." Some students have language difficulties. They have difficulty in understanding verbal instructions. Teacher G thinks that this could be due to the fact that they may be new to the country. Teacher G believes in operating with these students on the basis of respect, and understanding, and the Golden Rule.

Teacher A sees students even at the grade XII level as being unsure of what they will do after grade XII. He says that the Lebanese Muslim students are the same. Teacher B assumes that these students have high aspirations but has never talked to them about it. Teacher D makes some assumptions about the Lebanese Muslim female students who are "attractive, average, out to entrap a man and with no idea of a career." Of one such student, another teacher said to Teacher D, "Very pretty, very attractive, pleasant to be around, but hasn't got it and doesn't want it." Teacher F is unaware of these students' aspirations. "If they told me, I don't remember." Teacher G is also unaware of their aspirations.

Student Values. Teachers are aware of their influence upon their students. Teacher A says that a teacher can expose the students to his/her values, then it's up to the students to accept or reject them. He adds that teachers have a lot to learn from "different groups." Teacher B says that values are a learned process, learned in the home and in the school. Teacher C feels that since teachers see students for such a short while, their influence could not be as great as that of the family, upon the student. Teacher E feels that a teacher's influence is greater at the elementary level than in the high school. Teacher G thinks that his values have come through to the students. Since he regards education as a very important part of his life, this is the message he tries to convey to the students. Teacher B says that because there may be a conflict of values, the teacher has to be careful as to how he presents himself and his values, and not push his values upon the students. Teacher C feels that the students today have a different set of values and a different lifestyle. Television, advertising and programming influence the students' values. Teacher D feels that some aspects of the home economics program may contribute to a conflict of values. For example, the use of filet mignon in cooking at school may not be appreciated by a family which must live on hamburger for economic reasons. The use of liquor in cooking could create problems with the values of a Lebanese Muslim student where alcohol is not permitted in the home. Teacher F says that the students are radical but the teachers are quite conservative and try to influence the students in that direction. Teacher G is receptive to finding out what are the values of the students. He would "tolerate" their values and expect them to "tolerate" his, or at least understand them.

Contact with the home is seldom made by the teachers. Teacher B made contact with the home of one of his students. Contact was with a brother, since the mother did not speak English well. Teacher C contacted the home and spoke with both the mother and the father, whom she felt "didn't care." Once when a student forgot to return his keys, Teacher F made contact with both parents. Teacher G feels parent contact is important but only had contact with one parent because he "knew the father from business."

Peer Relationships. Teacher A says that these students stick together in a group. Alone, they're not a problem. Teacher B says some are "loners," because they're so "conscientious." Others are more outgoing and mix well. Teacher C says that there are many of these students in the school so they are accepted. He feels that if they try to be a part of the major group, to assimilate, they will be accepted. Teacher D says that they are very close to each other. Teacher E says that the students mix very well and adapt to games and to other students. They associate with each other and are not a problem to other students, says Teacher F. Teacher G says that they congregate together. The more gregarious student tends to alienate others in the class.

Discrimination. Teacher A says that discrimination is inevitable when you bring students together from different schools. Teacher B says that there is no discrimination. Teacher C says that there does not appear to be any discrimination in this school because there are many students from other countries. "Everybody fits in quite well." Teacher D says that there is discrimination. "Snide remarks are made about the Arabs, loud enough to be heard but not loud enough to be caught. At the beginning of the year, things were written about Arabs on the wall outside my room, and on the lockers." Teachers E and F say that there doesn't appear to be any discrimination. The loud ones mix well and the quiet ones are left alone. Teacher G says that he has not observed any discrimination, however one student was called "Idi Ameen" and took it as a joke.

Teacher A thinks of racism as one person trying to achieve and another one not wanting him to. Teacher B attributes racism to people becoming attached to their country and not wanting anyone to enter it. Some feel threatened by others. Teacher C feels that exposure is the answer to racism. In schools, children today are exposed to children from around the world. Racism depends on whether people fit in or if they stick together and don't assimilate. Teacher C concludes, "In a new country you're expected to assimilate." Teacher D thinks that racism is a blue-collar attitude. "It's a fear of people. Rednecks do not want minority groups getting their jobs." Teacher E also sees racism occuring when jobs are hard to come by and a visible minority is willing to work for less. When the economy is booming, racism is minimal. Teacher F says that the larger society sets the rules, the standards, the regulations, how to dress. But what it amounts to is "personal opinion" which when taken too far, becomes racism. Teacher G views racism as two people or two groups misunderstanding one another and at the base of it is politics. Teacher G feels that education could develop an open-mindedness about the world but it has failed.

Learning Needs of the Lebanese Muslim Student. Teacher A says that the needs of the students are top priority. The positive feeling generated within the classroom, and his close rapport with the students tells him that he has met those needs. Teacher B also gives the needs of the students top priority. It is, by the response of the students, that the teacher knows if their needs are met. Teacher C, as a beginning teacher, tried very hard to meet the needs of the students. She became "physically and mentally drained." She knows if their needs are met by general feedback and by their accomplishments. Teacher D considers the needs of the students as very important. She knows if their needs are met by "the things they do in class, and outside of the school" for her. Teacher E gets very upset if a student feels he has not had enough information or has not been helped adequately. "I feel upset and hurt if a student feels his needs haven't been met. I do my darndest."

He asks the students if they feel he is doing all he can for them. The students do an assessment of the program half-way through and at the end of the program. The teacher then modifies the program as necessary. Teacher F says that it is his job to meet their needs. He uses "tests and evaluations" to determine if their needs are met. Some graduates return to say that they find their work at NAIT to be a review of what they were taught in high school. Teacher F considers this to be positive feedback as to the needs of the students. Teacher G also places importance on the needs of the students. Feedback from the students through questions asked and responses given tells the teacher if the needs have been met.

Teacher Education. Teacher A thinks that the university is aware of the problem of teaching minorities but "no one's going to do anything about it." He feels that it is a very important area, as any school today has a "United Nations." Teacher B feels that teacher education, including the methods course, did not prepare a teacher for anything, let alone the teaching of minorities. He feels that teachers do an "incredible job" considering their training. He feels that the university should make an effort. "If I had been aware of the values, the attitudes of a certain minority group [the Lebanese Muslim students], possibly I could accept them easier." Teacher C took one year of education after Arts, which she felt did not prepare her for teaching. She also has ESL students to cope with, and says that her university training did not prepare her for it at all. Teacher D "never learned a thing" from teacher education, but "got more out of sociology" when she took her Bachelor of Arts degree. Teacher E took training for gifted and exceptional students which he feels has been a help to him in teaching minority students. Teacher F does not see the Lebanese Muslim students as being different. "They fit in quite well." He thinks that there "probably are things the university could do." Teacher G has had to learn about minority students through trial and error and through experience. He feels that "if I had such training, I would become more aware, would understand situations, become more tolerant and even change my attitudes and prejudices." Teacher B, because he was having problems understanding one of the Lebanese Muslim students, talked it out with other teachers and gained "a little bit of insight" as to how to respond.

Teachers A and D think that the educational institutions believe everyone should get an equal education, an equal opportunity. Teacher B sees the school system as viewing the students as being the same and aiming its education at the middle-of-the-road North American student. Teacher B faults the type of education, the workings of the system for the lack of flexibility necessary to teach minority groups, whether they be emotional, gifted or ethnic. The system views man as being the average man. Teacher C sees the institution as trying to give people an overall education as a base from which to grow depending on interest and aptitude. Teacher E feels that the institution has been placing more emphasis on dollars and management. Teacher F sees the institution as providing an essential service, education, so the end product would be an intelligent being who could work, live, relate to other people at all levels, contribute more, and maintain a professional status. Teacher G sees the institution as one that tolerates, accepts and recognizes that there are minorities who have rights like everyone else.

Religious/Ethnic Schools. Teacher A favors religious/ethnic schools to "complement our instruction." Teacher B thinks that there is room in society for religious/ethnic schools but is adverse to public and separate school system being separate. Teacher C answered, "No," but after a probe, he said that if there was coordination with the curriculum it would be fine. Teacher D said, "No," but immediately followed with, "Do you mean like Talmud Torah? I guess it's alright." After a probe, she said that public and separate school system "should be one." Teacher E also does not favor separating the two school systems and feels that the religious aspect could be carried out after regular school hours. He refers to small towns where one school accommodates everyone. Teacher F sees no reason for religious/ethnic schools in Canada. He adds that they should be available in the evening, not during the school day. However, Teacher F favors the public and separate school concept. Teacher G feels ethnic schools would lead to more misunderstanding but favors religious schools with a common curriculum. He sees a possible conflict for Lebanese Muslim students in the public school system which has a Christian point of view. If there are sufficient numbers, he favors them having "a school like the Talmud Torah."

Assimilation. Teacher A favors assimilation. "It's our society." Teacher B and D agree. Teacher C feels that "cultures should be assimilated into the Canadian culture." Teacher E favors assimilation by the school. Teacher F agrees strongly with assimilation "because they're going to have to live with the standards of the majority." He adds that "there will still be adequate opportunity to learn about one's culture." Teacher G favors some assimilation within a multicultural milieu.

The teachers all favor compulsory education up to a certain age. Teacher C does think, however, that students tend to take advantage and do not put an effort into it. She adds that for the immigrant, education was not compulsory but was for the elite only. Consequently, immigrants tend to value education highly.

2. Teachers' view of man in his world.

As mentioned earlier, the researcher provides the following description of the perceptions of teachers concerning man in his world, in the broader context, with the view that such perceptions may influence the teachers' perceptions of the Lebanese Muslim students in the classroom.

Teacher A believes that people get along well, but politicians put them into situations which create conflicts. In the school, there are a number of minority groups, without any serious conflicts. The administration, staff and students contribute to a good feeling in the school. Teacher B thinks that man has come a long way. Teacher C thought that the question was very loaded. He felt that we are lucky compared to others in the world. We are pampered and we take things very much for granted. For Teacher D, man tends to avoid work and needs to be prodded. Teacher E says that we're here for man, to help him to achieve his potential whether he is Lebanese, Chinese, or Canadian. Teacher F thinks that man is in trouble. There is conflict in all areas of the world. This is a troubled time. Teacher G is more philosophical about man. He sees others as he sees himself. "We're all here for a short time. The right of one individual or student should be no different than any other. Regardless of color, they are all human beings. We all make mistakes, but we all try to make the world a better place in which to live." Teacher G finds it inconceivable that man wants to destroy, take hostages or make war, so much so that it has made him apolitical.

View of Self. Teacher A feels that he contributes to the good attitude in the school. He feels good about himself and what he is doing. He teaches "by control," that is, he likes to be "in control of the class." Teacher B sees himself as an open-minded, flexible, social being who values his relationships with others. He says that he is "easy-going" but has very definite expectations of his students. Teacher C values her family relationships and her role as a teacher. She considers herself to be a "plodder, and strict." Her predecessor gave the students "a lot of freedom." She has to "have them following directions and doing what they are supposed to do." Teacher D is very work-oriented. She believes the world has many opportunities if a person gets out and does for himself. She sees herself as friendly, fair and an easy marker, who "really likes the students." Teacher E tries to be of service to others. He doesn't know what kind of teacher he is, since "it depends on the day." Teacher F feels that he is part of the economic problem by expecting a high salary to survive, by paying high mortgages, and the high cost of living. Job security is important to his life. He sees himself as easy-going, caring and with the ability to remain calm where others might become upset. Teacher G tries to do his job as best he can. When he started teaching he was idealistic about changing the world. He sees education as getting students out of the cultural rut, away from a poor background. He says he enjoys teaching and has learned a lot from his students. He thinks that he is a good teacher with "lots to offer the students."

Frustrations of Teaching. Teacher A is frustrated by the inconsistencies throughout the system. He is teaching the same fundamentals in senior high that he taught in junior high. "It's the same curriculum." Students should have learned the fundamentals in junior high, then his job would have been to reinforce that learning. Teacher B says that the rules and regulations, such as the attendance regulation, frustrate him. He wants a change. He wants the students and the parents to be responsible for attendance. He feels that the ten minutes wasted on attendance could be used for teaching or getting to know your students. "Confinement in this institution gets to me. I'd like to be able to get away from it at noon." Teacher C says that the time she spends disciplining is frustrating. She has to "repeat directions again and again and again," even when they're on the board. "I talk in my sleep about teaching." Teacher D is frustrated by the book work, the forms, the really strict rules. She has stopped "taking my teaching home" with her. Teacher E is frustrated by the school board which promises things but holds them back for two or three years. He's frustrated by students who don't work and don't learn. Teacher F is frustrated by students who give you the feeling after you have tried to help them that they couldn't care less. He feels restricted at the school level and at the central office level. Problems that "never get solved," like attendance, and lates, which have to be coped with every day, are frustrating. Public opinion, which sees only the good things about teaching, like the holidays, is another problem which can never be solved but has to be coped with every day. Teacher G's initial response was, "How much time have you got?" He tries to change students' attitudes toward school but the time required is insufficient. Students who are capable and blow it, who have opportunities and don't take them, all of this is frustrating. His biggest frustration is that society's expectations have increased and the demands upon the teacher have increased, but the time to do things is the same. "The present government has created this situation by cutting back its finances to education." He believes that the teacher role has increased since departmental examinations were removed and since school-based budgeting began, "trying to be all things to all people" without the time to do it is frustrating, and leads to "teacher burn-out."

Marriages. All of the teachers see marriage as an equal partnership and a cooperative effort. Teacher A favors no change in the structure of marriage but believes that people should be better prepared before they marry. Teacher C believes in a cooperative relationship in a marriage whether the wife is working or not. Contract marriages for five or ten years lead to instability and destroy the concept of the family unit. Teacher E sees the role of husband and wife to be distinct and somewhat traditional. Teacher F sees marriage as an equal situation. He favors trial marriages.

View of Religion. All of the teachers say that religion instills a set of values or beliefs within the person. For Teacher B, it also means respecting the rights of others, and reflecting upon the good things in life and the hereafter.

Teacher D views religion as a ritual, which teaches you to be a good person. She says, at present, religion is not important to her and that if she had a choice she would want to be "Jewish." Teacher E feels that one doesn't need religion to have values, that going to church does not necessarily mean one is religious and that often one's behavior after church gives the impression of hypocrisy. Teacher G feels that churches have a "decided role" to play in society, that people need some sort of guidance. He finds the large number of denominations within the Christian church "arising out of the oneness" to be unacceptable to him. Teachers B and G appear to be "religious," by their belief in life after death.

Teachers' View of the Elderly. Teacher A blames the government for not helping the elderly as much as they could. Teacher B feels a great deal of respect for the elderly. Changes need to be made, and will be made, as the majority of the population become elderly. He disagrees with compulsory retirement which casts people aside. Teacher C rejects that this society is youth-oriented. The elderly have a lot to give but are not given a chance. Teacher E says that economics have removed the elderly from the extended family unit. Teacher F berates society's treatment of the elderly who established this country. Soon there will be a minority of younger people looking after a majority of elderly people. Unless attitudes improve in the youth, the elderly had better start looking after themselves. Teacher G says that society views the elderly as having come to the end of their lives or usefullness as citizens. Now they are put out of the family home and into institutions.

Social Issues. On social issues such as divorce, abortion, contraception, homosexuality, women's lib, prostitution, gambling, and drugs and alcohol, the teachers favored contraception, were opposed to drugs and divided on divorce, homosexuality, women's "lib," prostitution, gambling and alcohol. Teacher G is opposed to divorce and women's lib, and favors alcohol (in moderation). Teachers C and F are opposed to homosexuality. Teachers C and E are opposed to prostitution. All teachers wanted government controls on the above items except Teachers E and G who wanted them left to the individual's choice, and Teacher F who wanted both government controls and a choice within those controls. Women's lib came under attack by male and female teachers. Teachers supported the "equal pay for equal work" concept, but indicated that women's lib had done more harm than good and that, while it was needed, the pendulum had swung too far.

Social Change. Teacher A perceives social change as the way people would like things to be as opposed to the way they are. He welcomes change if it conforms to society. He is optimistic, feels that society is better today, but he says that he is not a pragmatist. Social change to Teacher B means change in one's dealing with other people. He welcomes change sometimes, thinks his generation is optimistic and he considers himself to be a pragmatist in most cases.

Teacher C thinks that the most important social change is taking place right now with the breakdown of the nuclear family. To her, those cultures which emphasize the family would experience less problems, whether they be teenage problems or older generation problems. She doesn't mind change if it improves her as a person, her job, her husband, or her family. She sees herself as being quite adaptable to change. To Teacher D, things like medicare, higher benefits from the government and more leisure time are the social changes which she welcomes. She sees herself as an optimist and a pragmatist. Teacher E sees social change as an attempt to make life easier and more satisfying for everyone. If change requires a lot of energy or changing of his style as an educator then he's opposed to it. He says he has changed from an optimist to a pessimist. Teacher F views social change as different lifestyles, different attitudes, people relating to each other in a new way. He welcomes any change for the better, is reasonably pragmatic and relatively optimistic. Teacher G views social change as action for the better. People have to change their attitudes and their way of thinking before change can occur. Sometimes strong measures are necessary to make people more aware and to bring about change. He welcomes change as a part of life. Teacher G says he views himself as optimistic and pragmatic.

Political Institutions. Teachers view politicians with skepticism and suspicion. Teacher C feels that the public expects too much and is unappreciative of the efforts of a politician. Teacher G feels that some politicians try hard but that the majority don't reflect the values of the society. He criticizes the political structure which forces politicians to vote as a block rather than as individuals. Teacher F would take advantage of the situation, if he were a politician, to make financial gains for himself. Teacher D feels that there are some very idealistic people in politics. She votes for the person, "never the N.D.P." Teachers A and B don't see why people appear to change when they get into office. Teacher A blames the system, Teacher B blames the politicians who forget their constituents and who manipulate to their own advantage. On participatory democracy, Teacher B was the only one who negated participatory democracy. He did so because he felt that "complete participatory democracy might bring back capital punishment."

Most of the teachers were against prohibition except Teacher A, who said that it was a good thing at one time when it was necessary. Most of the teachers favored a form of censorship, except Teachers D and E. All of the teachers were opposed to war, but Teacher C said if it were a matter of defence, she would favor it. All of the teachers favored gun control. Most of the teachers were against military conscription, except Teacher C who felt that it was a way of getting a cross-section of the country, and Teacher E who favored a form of conscription for youth work camps.

Financial Institutions. The teachers agree that usury, interest rates are exorbitant. Teacher E feels that interest rates for essentials should be kept reasonable. The teachers are critical of the credit card system. While they say that it has its advantages in this society, it has to be controlled, if not by the individual then by the government. Teacher F says that more education is needed for adults as to the proper use of credit cards, and that schools should emphasize it in their curriculum for the students. All of the teachers agree on the farce of bankruptcies, and feel that more government control is necessary to protect those who need to declare bankruptcy and to prevent those who abuse it. All of the teachers agree that mortgages are necessary but the interest rates are too high. Teacher G says that housing is a basic human right and as such should be more accessible for everyone.

A Better World. Teacher A felt that it was a "difficult question." Teacher B wants to see a greater understanding between countries, nationalities and groups of people, a "bringing people together" possibly through the use of the media, on a world-wide basis. Teacher C also felt the question was difficult to answer. After a probe, he said that he believes that people have to have something to work for, something to keep them going and happy. Giving people things, taking from the rich and giving to the poor, will not make a better world. "Education may be the answer, but how can you educate a starving child or adult?" Teacher D really believes in people working hard for what they get. She thinks people have the opportunity to "get out there and work." Teacher E feels that education may be the way to a better world. As an educator, he hopes to train students to achieve their potential so that they can extend their abilities into a worthwhile vocational pattern. He hopes that students would have the freedom to be creative, have a good family life, not be unhappy with their lot in life or worry about economic pursuits. Ideally he wants everyone to be able to work to ability and to be satisfied, perhaps through the use of education. Teacher F says that if nations could solve their problems we might have Utopia. Canada could help other countries and be helped in return. For Teacher G, until there is a political awakening, there is not much anyone can do. Teachers can not change anything in education even though they see the need for change. He concludes that perhaps others who are in influential positions could be made aware. "The answer is political."

Phase IV - Description as Interpretation

The researcher has attempted to understand the social world of the Lebanese Muslim student. The researcher's interpreting stands out against her own pre-understandings which become her scheme of interpretation. The interpretation is influenced by her intent to understand the lived-world of the Lebanese Muslim students, and by her interest to dialogue, to understand, and to respond to the meanings as expressed by the participants. The data provided are an expression of the lived-world of the Lebanese Muslim students. Since the meaning of this lived-world is related to its context, the questions posed by the researcher relate to the present time and place, to the local Islamic community, and to the larger Christian community. Questions posed to the teachers concerning education, social issues, religion, finance and government, are designed to bring the part and the whole together. Viewing the teacher from the larger context presents the researcher with necessary data for her description. The teachers' perspectives from their own world and the students' perspectives from the Muslim world are brought together by the researcher in her description.

For the reader to understand the lived-world of the Lebanese Muslim student within the context of the Muslim community, wherein prohibitions have been placed on pork, alcohol, dating, immodest dress, usury, abortion, premarital sex for both men and women, stealing or falsehoods, and wherein emphasis has been placed on prayer, fasting, charity, obedience, respect, marriage, chastity, honesty, belief in one God and in the Day of Judgement, and within the context of the larger Christian Anglo-Saxon society, which may impose its own similarities or differences upon these students in the classroom.

The values and perceptions of the teacher can and do affect his/her classroom perspectives. The researcher is not making a value judgement on any participant in the study. However, in her opinion, a teacher's value system, political and social views, may influence his understanding of Lebanese Muslim students and the extent to which the teacher may impose his/her values and views upon these students. For this reason, certain questions used in the interview which may appear to be insignificant to the reader, are considered as significant by the researcher in her portrayal of the lived-world of the Lebanese Muslim student. When one reflects upon the history of education and how the minorities have been subjected to humiliating circumstances by the Anglo-Saxon majority, the intent of the researcher becomes more lucid. The expectations by the majority, for the public school to be the instrument by which "to mould the ethnic minorities into responsible British subjects and Canadian citizens . . . and to make them lose their foreign characteristics" has carved out the role of the teacher since the turn of the century (Huel, 1978, p. 295).

Conservatives, Methodists, Anglicans, Baptists, Orangemen, and school trustees fought to erase racial and religious differences through the educational process (Huel, 1978, p. 298). The teacher has been conditioned by this history to view himself/herself as the one to preserve and enhance the distinctive characteristics of the "dominant elite." The school was the "melting pot" to maintain social solidarity and cultural homogeneity (Huel, 1978, p. 299).

Many of the teachers are from a minority ethnic background. Education has been a stepping stone for many of the minorities in society. These teachers face two choices--to be themselves or to become like the dominant society. Those who had an awareness of their own ethnicity chose to be themselves; others perceived themselves as part of the dominant society.

In keeping with the conceptual framework of her study, the researccher has used description as interpretation. The four premises, central to her view of ethnography, have been a part of her interpretive process. The researcher has interpreted the social world of the Lebanese Muslim students and their teachers, thereby providing a temporal and cumulative process of understanding the lived-world of the classroom. She acknowledges the fact that she, as interpreter, is an important part in the outcome of the interpretation. Her pre-understanding of the classroom as a student and later as a teacher/counsellor, her biases, knowledge, values as a Lebanese Muslim, questions and anticipated problems are brought to the situation, and in part influence her understanding of it.

The researcher's interpretation is characterized by consensual guidelines. The guidelines which help the researcher, the students and the teachers to maintain the shared understanding of the situation are the rule of intent and the rule of context. The researcher examines the intended meaning of students and teachers and their shared frames of reference which are often unquestioned and taken for granted. The meaning of the lived-world of the classroom is related to its context which is viewed by the researcher in present time and place and in the context of the larger political, economic and historical background of the Lebanese Muslim students and their teachers.

The researcher discussed the perceptions of the Lebanese Muslim students with the students for the purpose of validation. These perceptions were then discussed with their teachers to provide, in the researcher's opinion, significant information to enable the teacher to understand what it is like to be a Lebanese Muslim student in the lived-world of the classroom.

The teachers examined their previously unquestioned or taken-for-granted views of their relationships with the Lebanese Muslim students in the classroom. For some of the teachers, once they allowed themselves to "stand back" or to bracket their practical stances, they were able to "see" the minority, religious ethnic student in a new perspective.

This sudden awareness did not come readily, nor was it expressed by all teachers. In the opinion of the researcher, when it did occur the teachers experienced a kind of "culture shock."

School I

The initial reaction of the teachers in School I to the perceptions of the Lebanese Muslim students was one of surprise. Responses were: "I had no idea," "Teacher education didn't prepare us for teaching minorities," "I wish I had known sooner," "I am glad I found out now," "It explains a lot of things that I wondered about but didn't know."

The researcher, in interpreting the perceptions of the teachers in School I, concluded the following. Teacher A was lacking in awareness of the difficulties being experienced by Lebanese Muslim students. He said he does not want to impose his values on others. At the same time he said he was frustrated because, although he preaches what he lives and lives what he preaches, the students do not listen.

He has developed a social consciousness in viewing society. He referred to financial institutions in society as "crooked and money-gouging" and "society's way of sucking money from people." He would like to see the monetary system abolished. He was aware of the roles played by the school board and the university. The board plays political games at the expense of the teacher; the university, feigning cooperation with teachers, imposes its own views upon the teacher. Teacher education is a "farce" and irrelevant to the classroom situation except for the practicum. He is critically aware of the government's obsession with development by large corporations and lack of concern for the effects upon human beings. He believes in equality and puts humanity first. Teacher A felt that the study made him more aware of the world of Lebanese Muslim students and of the need for more communication to understand these students.

Teacher B assumes that, because he never "singles them out" or is "unaware" of the ethnic or religious differences in his class, he knows his students. He further assumes that because he terms racism as snobbery, it is minimized or eliminated. Later, he says that the conflict in the classroom is constant. There appears to be a need for this teacher to become more aware of the Lebanese Muslim students and their world. The teacher sought frequent reassurance to his answers by "right?" and "don't you think so?" The teacher, in some of his responses, does appear to be politically minded but tries to minimize it with "I'm not a very political person." In his subject area, he produces skits and plays which speak of social conscience. Playing down the recognition of ethnicity by the teacher may have been for the benefit of the researcher. The researcher believes that this teacher has more social and political awareness than he readily admits. He did express appreciation for the study and the information it provided about

Lebanese Muslim students. Teacher B also expressed an interest in the design of the study.

Teacher C felt that he needed to know more about the Lebanese Muslim students. He has taken some time to do this with one student. He realizes that this is an area which requires more knowledge and understanding on his part. He appears to be somewhat confused politically. He resents socialism in other countries but favors socialistic benefits in this country. He appears to be unaware of the effects which others have over his role as a teacher. One reason for this may be his particular subject area. As a vocational teacher, he enjoys a greater independency and freedom than the academic teachers. All the students interviewed think very highly of this teacher. They came to this school primarily for this course, and possibly for this teacher also. As a result of this study, this teacher did feel that his understanding of Lebanese Muslim students had increased.

Teacher D is troubled financially and professionally as he changes career direction. He appears to think that because he himself is a minority, he understands minorities. Although minorities are desirous of maintaining their culture, the teacher wants to eliminate all sense of nationalism or ethnicity. He believes assimilation is one purpose for which the school exists. The teacher appears to lack the necessary communication both with students and parents. He does not seem to want to know or understand where a minority student is coming from. He teaches "math, not ethnicity."

This may be an evasion on his part. The teacher's sense of political awareness and his concept of social change appear, in the view of this researcher, to be somewhat biased. However, his perceptions appear to change on such topics as the elderly and the need for an emphasis on the teacher selection process where teaching for minorities is considered. His judgement, that the needs of his students are being met, is based upon the fact that he "is still here" (in his job). Teacher D is struggling with his own feelings as a teacher and as a member of a minority. Participation in the study did make him more aware of the problem faced by Lebanese Muslim students. However, in the view of the researcher, a mental block--perhaps due to his identification with the majority society--affected his perception of the total situation.

Teacher E appears to have developed a consciousness about his fellow human beings and their needs around the world. His understanding of his students is seen in his enduring relationships with them. He works around the system for the benefit of his students. He is here to make the world a better place. He is as concerned for people halfway around the world as he is for those next door. "A society is judged by the way it treats its young and its old." The teacher wants to change our society, to take the young and the old "out" of their "institutions." However, his praise of minority students "adapting" is, to this researcher, no better than "assimilating." Neither retains the identity or the culture of the student. Teacher E's knowledge of Lebanese Muslim students increased significantly during the study. In the opinion of this researcher, this teacher was receptive to such a study, and consequently to its findings.

At the time of this study, there are growing fears of a conflict between Israel and Lebanon. The 1967 war with Egypt is vivid in the minds of these students. The expansion of the State of Israel into more productive lands is a reality. The beautiful, productive Bakaa valley in Lebanon is a gem to be possessed. Therefore, it is no surprise to hear these students express a fear of another world war. They are concerned for man's increasing materialistic desires and his existing prejudices. Politicians were blamed for "wrecking the world." Some of the students doubted man's future, although they believed him to be basically good and helpful to others in need. The students share the teachers' view of politicians and their pessimism as to man's future. The teachers' views on various institutions, and on social issues may well be an indicator of the position one takes in society, which can in turn affect the world of the classroom.

Many of the Lebanese Muslim students prefer to be in the public school system at the high school level. However, they also would like to have their own school at the elementary level. Those who had language problems when starting school felt that their own school would have been more understanding and helpful and not put them back one year. The students felt this kind of school would facilitate the entry into the public system later. The teachers are aware that the school system fails to "provide" for the Lebanese Muslim students. Some of the teachers understand why such a school is desirable, particularly at the elementary level. However, those teachers who perceive the function of the school to assimilate view themselves as assimilators.

The Lebanese Muslim students view themselves as individuals, not conformists. They are opposed to the school functioning for the purpose of assimilation and the teacher as the agent of that purpose. The students view themselves as traditionalists, who follow the teachings of their parents and set examples for the younger members of the family to follow. The values of their home, which are based upon Islam, are strong. The students try to please their parents who, in turn, try to influence the aspirations and dating practices of their children. The teacher needs to be aware of the values of the home and the extent to which the home teaches or does not teach sex education. Islam is regarded as a way of life, and sex education is part of that way of life. But sex education in Islam is not necessarily taught in the same manner as in the school system. Teachers need to become more aware, more knowledgeable, before making any assumptions, or generalizations.

Teachers who are unaware of the needs of their students cannot provide for these needs, but are functioning in a role which tends to drive the student from the school into the labor market prematurely. The Lebanese Muslim students aspire to have a trade, to become a professional or to have their own business. These aspirations reflect their needs. In this school, they appear to be motivated only in the automotives class. The teachers who are unaware of the personal goals of these students assume that money is their only desire to enable them to keep up socially.

The teachers assume that the Lebanese Muslim students lack empathy toward the elderly because youth in general are uncaring toward the elderly. To make the same assumption for Lebanese Muslim students is erroneous. The students state that they respect the elderly, and envision themselves as elderly in the future. They feel that their peers did not share their feeling for the elderly. "In a Muslim home anyone older than you is your elder and to be respected." The elderly earn the love of the youth by showing a concern for them. In an extended family, there may be as many as five or six generations. The Lebanese Muslims are known for their longevity. In the extended family, everyone is responsible for others in the family. The teacher who is unaware of this, who has not made contact with the home, sees the student in isolation, and subsequently lacks understanding. What is overlooked is that the contact with the home provides a needed insight into the culture, the religion and the value structure of the family, and subsequently affects student achievement.

The students regard their value system and their religion as one. Conflicts due to prohibitions on pork, alcohol and drug consumption, as well as on dating practices, need to be known by the school. For the female students who are expected by their families to marry a Muslim, the parental discipline is accepted. The emphasis is on the older ones in the family to set an example for the younger ones. Other students in the school are made aware of the values held by the Lebanese Muslim students, and the discipline of the parents. Some understand, others make "snide remarks." To the Lebanese Muslim student, marriage is a matter to be taken seriously. The female students are careful to observe the family discipline on dating. Many indicate that they want to marry a Muslim, and realize the need to preserve their reputation. Therefore, much care and thought is given to the success of a marriage. The parents are very influential and play a major role in the success of their children's marriages. Teachers who favor trial marriages may have difficulty in understanding the world of this student, from that perspective. The religiosity of the teacher may also influence the success to which he understands marriage in Islam, and the student preparing for marriage.

The Lebanese Muslim students say that their religion, Islam, gives them a value system, guidelines for behavior. Some of the students said that they had no difficulty being a Muslim in this society, but that the teachers did not understand their values or their religion. For teachers to be unaware of these values limits the lines of communication between them and the students, and hinders the educative process. Unaware teachers cannot help but impose their own values upon the students, or destroy the identity and the integrity of the students. The teacher who has, him/herself, been educated from school books which viewed the Muslims as being barbarians and infidels wielding large swords, will have much difficulty erasing this image, unless he/she becomes receptive to contact with the student and his/her family. If education is to occur, then the teacher must understand the world of the Lebanese Muslim students. Teachers are aware of the need for more relevant and meaningful courses in teacher education, particularly for the teaching of minority students.

School II

The initial reaction of the teachers in School II to the perceptions of the Lebanese Muslim students was one of surprise. Responses were: "This is all new to me," "I've never had these students before," "The university didn't prepare me for these students," "I'm glad to know all this now but wish it had been earlier," "It explains a lot of things to me," "We really don't know them or their families," "I made a decision earlier, I would not have made, had I known what I know now."

The researcher interprets the perceptions of the teachers in School II. Teacher A is not aware of the difficulties being experienced by the Lebanese Muslim students. He views himself as an authoritarian. He is frustrated by the inconsistencies within the curriculum. He believes teachers should show students their values, then leave it to the students to accept or reject them. He does not see any discrimination within the school against minorities and credits the administration for this situation. He appears to have a social consciousness. He considers government subsidies for the elderly to be demeaning, and is supportive of substantial pensions for the retired.

Teacher A assumes all grade XII students do not have plans for their futures. The responses by the Lebanese Muslim students indicate that they do have aspirations. He appears to be critical of their religion when he says, "regimented into one line of thinking" and "directed or misdirected." He lacks knowledge about these students. This occurs again in his assumption as to their attitude toward the elderly. He is critical of teacher education and its lack of direction in the area of multicultural education. He has a class of "United Nations" and believes in assimilation of these students to make them like the majority society. However, he is supportive of religious/ethnic schools to "complement our system."

This teacher makes assumptions and appears to regard them as factual. Although his background is Ukrainian, he lacks a sensitivity toward minority religious ethnic students. There is some contradiction in his support for religious/ethnic schools and for assimilation. In the view of the researcher, Teacher A experienced a minimal awareness of the problems faced by the Lebanese Muslim students, perhaps due to the rigidity of his initial stance or attitude.

Teacher B is unaware of the problems faced by Lebanese Muslim students in the school. Instead, he sees them as "fitting in," "adapting well" within a year. The teacher resents these students questioning his marking procedure. He is unaware of the discrimination in the school as related by the students. He is frustrated by the paper work, recording attendance and the short noon hours. However, he is aware of the value conflict between teachers and students. For this reason, he feels that teachers should not push their values upon the students but keep them "relatively low key." He would like to see a greater understanding between countries and peoples of the world. He resents compulsory retirement and the disrespectful way that society treats the elderly. His view of society indicates that he has developed a social consciousness. He favors social assistance, medicare and a minimum wage for the elderly and the incapacitated. Of the Lebanese Muslim students, he admits that he doesn't know about their aspirations but he believes that they have some adjusting to do. He is also unaware of their respect for the elderly. He blames teacher education for his lack of preparation for handling minority groups of students, or those students with emotional and attitudinal problems. He admits that if he had been properly trained, he "could accept them [Lebanese Muslim students] easier." He is critical of the education system which is geared toward the "middle-of-the-road North American student." He favors regious/ethnic schools. However, he sees schools as institutions of assimilation and sex education.

The teacher's understanding for the Lebanese Muslim student increased toward the end of the study. The knowledge of these students gained from the study helped Teacher B to realize that those things which he took for granted, such as sex education and assimilation, are regarded very differently from the perspective of the Lebanese Muslim student and his/her family.

Teacher C appears to have a more positive attitude and a greater understanding for these students. She finds them to be cooperative and pleasant. This teacher has made home contact and is concerned about the attendance of her students. She feels that cooperation among students from various ethnicities helps to overcome discrimination in her classroom. She tries to develop their responsibility, but it is the discipline which she finds frustrating. She is a firm believer in assimilation and is unaware of the fight by these students against assimilation. At the same time, she is concerned about the influence of teachers' values upon them. She has developed a social consciousness about society, particularly the breakdown of the nuclear family and the youth-oriented society which disregards the elderly, She says that the students take a lot for granted. She is critical of the role advertising has taken to make the youth so consumer-oriented. The teacher is also critical of the teacher education program and its inability to prepare teachers for minority religious, ethnic students, or those students unable to speak English well. While she believes a person's culture should be retained, she favors assimilation. She believes sex education should be taught by the home, which is the determiner of values and attitudes. This teacher's understanding of Lebanese Muslim students increased substantially during the study. The teacher expressed an appreciation for this opportunity and this experience to become more knowledgeable about these students.

Teacher D, who has never taught Lebanese Muslim students, found that after "a month or two," she "didn't like Arab students." The students became aware of this and transferred out of the class. Later she came to like one of these students and thought he was a "doll." She is unaware of the values of these students or the home situations, since she has not contacted the home. She admits that there is discrimination and cites several examples such as derogatory remarks on walls about Arabs. She sees herself as a friendly and fair teacher but resents flexibility in the classroom. The book work, forms and strict rules are frustrating to her. She is concerned about value conflicts, particularly in her subject area, where teaching is geared to an affluent strata of society. Luxuries such as gourmet cooking, using filet mignon and liquor in cooking, can create a problem in the home, economically and religiously. The teachers in this subject area were not aware of the religious problems faced by Muslim students and the use of lard, pork or liquor in the classroom.

It was taken for granted that everyone uses these foods. Consequently, the value system of the teacher was imposed upon these students. Her philosophy is that people can and should work for what they get from society but need to be prodded. She's against drugs, alcohol and gambling, although she later says she "likes to drink." Although she regards herself as friendly with these students, she wonders if the Lebanese Muslim student is aware of post-secondary opportunities in education. She knows nothing about their values of the elderly or their aspirations but makes assumptions from her observations and from hearsay.

Teacher D says she "never learned a thing" from her education courses, only from her arts courses. She doesn't favor public and separate school systems, does favor a Talmud Torah kind of school, wants students together for the purpose of assimilation but doesn't want them to lose their identity. Her perceptions are not congruent with her responses or with the responses of the students. In the view of the researcher, this teacher aspires toward more material gains and tends to reject those students who do not share her value system or her affluency. She holds another job as well as teaching. This may be why the students view her as teaching "for the job." She admits to paying quite willingly 24 percent interest to borrow money for an investment. Teacher D has, in the view of the researcher, become so involved with her life after school that it also invaded her life in school. However, the knowledge which she gained from the study has improved the classroom situation in this subject area, for the Lebanese Muslim students.

Teacher E is sensitive to the Lebanese Muslim students. He is aware of their language difficulties. According to Teacher E, the school has very little contact with the homes of the students. He tries to "serve the students" but is frustrated by those who are slower learners, and by the tardiness of the school board in supplying materials. He is disillusioned by the hypocrisy of "religious" people. He feels that racism is dependent upon the economic situation. In his opinion, high school teachers do not have enough time to influence students but admits that if they did, there could be a conflict in values. He believes that preparing students to fit into the work force makes for a better world. He expects his students to behave in a certain way, in a conforming manner. He is resistant to change in education. While he is against drugs, alcohol and gambling, he feels it should be an individual's choice. However, he does favor labor conscription, contradicting his previous statement on choice.

Teacher E believes that the student is in class to receive information for use in a vocation later in life, but knows nothing of their aspirations. He is unaware of these students' opinions of the elderly and can only make assumptions based upon youth in general. He further makes the assumption that training received at university for exceptional and gifted students is sufficient training for teachers of minority religious ethnic students. As a department head, he finds himself viewing students as "worth so many dollars." While he does not favor assimilation of the students by the school, he does support a single school system, for Catholic and Protestant students. He wants sex education to be taught in home and school. Teacher E attempts to put society, including Lebanese Muslim students, into neat boxes. He views himself as the possessor of knowledge which he seeks to impart to the student. This teacher did feel that he had gained substantial knowledge of the Lebanese Muslim students from the study.

Teacher F sees no difference in teaching Lebanese Muslim students from any other students. He views these students as being work or job-oriented as opposed to university oriented. They are "very respectful," and have good attitudes. He sees no discrimination in his class. He views himself as being flexible and attributes this to his subject area, industrial arts. Students who don't really care about school frustrate him, as well as "the people in central office" and the everyday attendance problems in the school. He feels that teacher-problems have no solutions. Therefore, it is a matter of coping with the problems from day to day. When he compares business or a trade with teaching, he feels frustrated because no financial or verbal rewards are given for "overtime" in teaching.

He is opposed to the majority setting the rules for minority groups. To him, racism is personal opinion taken too far. He likes to see countries cooperate and help each other. He sees man living in a troubled time today. His concerns are for the elderly in society, a group which is increasing rapidly, and who will one day be supported by a minority group of young people. He favors government control on liquor, drugs, prostitution, gambling. He admits that he is unaware of the aspirations, the needs, the personal situation of the Lebanese Muslim students, or whether they feel persecuted or discriminated against. He is also unaware of their views or feelings toward the elderly, but assumes that they would be respectful.

Teacher F favors assimilation of minorities so that they become like the majority of society. After assimilation, minorities can then learn about their culture. In his view, sex education should be taught in the home and in the school. From the perspective of his own subject area (industrial arts), he does not see the Lebanese Muslim students as being different from other students and therefore he feels that he would not require special training to teach them.

Teacher G does not view the Lebanese Muslim student to be any different than other students. However, he does feel that the male students are more extroverted than the female students. He says that he has observed "no discrimination." But the student whom others refer to as "Idi Ameen" feels discriminated against. To Teacher G, education is a means out of the "cultural rut," and a way of influencing others. He feels that he has "learned a lot" from these students, and has had a lot to offer them. His personal philosophy is to gain from and contribute to society. Students, who are capable and "blow it," frustrate him. He faults the present government for the economic problems in education, and for the increasing role of teachers, which leads to teacher burn-out. This too, he finds frustrating. The Golden Rule is part of his philosophy. Churches and religion have, in his view, a significant part to play in society. He sees education as the means to overcome racism by developing an open-mindedness in people. He opposes the imposition of one's values upon another person. He wants to know the values of his students, so he can better understand his students. His own parents resisted the pressures of the majority society, and maintained their value system. The politicians of that era forced the values of the majority upon the minorities. Some resisted, some gave in and were assimilated. Today, teacher G believes this could not happen. But the responses of the other teachers in this study indicate that within a multicultural classroom they view themselves as propagators of the status quo and agents of assimilation.

Teacher G believes that man has changed from a cooperative neighbor to "every one for himself" kind of person. He has a sense of political awareness and attributes many of society's problems to politics. He thinks strong measures may be needed for a political awakening among the people. He views others as he views himself, striving to make the world a better place in which to live. Although he opposes divorce, abortion, common-law marriage and drugs, he wants them to be the choice of the individual, not legislated by government. Sex education should be taught in the home and in the school. He favors the social benefits for man. He generalizes for all youth on their view of the elderly and on their aspirations after high school. He has not discussed these matters with his Lebanese Muslim students.

Teacher G believes that the university could and should prepare teachers to teach minority religious ethnic students. If he had such training, he feels that he would be "more aware, more tolerant, more understanding and even change his attitude and his prejudices." He believes that the Muslim students should have their own school, as the Jews have. At the same time, he favors "some" assimilation within a multicultural milieu. This teacher has a well-developed social and political consciousness. He was open to the knowledge, revealed through this study, of the Lebanese Muslim student. Consequently, in the view of the researcher, Teacher G gained an understanding of these students due to the study.

Most teachers take for granted that all students are the same to teach. Most of them are unaware of the language difficulties the Lebanese Muslim students have had before and which still persist in the high school. Some of the students say they have difficulty understanding certain words. Somewhere along the way, a teacher or teachers took it for granted that they "knew." Teachers, faced with a "United Nations" in the classroom, tend to treat them all the same. The irony lies in the assumption that if the teacher thinks they are the same, this will make it occur. The prejudice of the teacher against "Arabs" is reflected in the student leaving her class, at a time when she felt her prejudice was under control.

The students say that they are different, that the school knows that they are Muslims, that they speak Arabic and that it shows an interest in them. This is contradictory to the views of the teachers who view them as no different.

The students feel that they are discriminated against by teachers and students. The student who tries for higher marks is rebuked for not being like other "North American students." In social studies, the teacher "puts the Lebanese down." This is contrary to the statements made by most of the teachers. The students say they are referred to as "Arabs," "carpet riders" and "camel jockeys" and were made fun of for not eating pork. Teacher G took it for granted that a student took it as a joke to be called Idi Ameen. The views of the student contradict this. The students feel that the conflicts in Iran have increased prejudice in the school. Last year certain students were suspended for saying, "Paki." However, the teachers say there is no discrimination.

The students say their families are concerned about their progress in school. Again, teachers make assumptions that the parents do not care. The students say that their parents do not come to the school because most of the mothers are shy about their use of the English language and the father works. One student, whose parents did contact the school to explain why the daughter could not take co-ed physical education, failed the course for missing the co-ed sessions.

The students say that they hang around with each other because they understand how they all feel about drugs and alcohol. They say the "other" students think that they are "weird" or "square" for sticking with their values. The students say that they get along with their peers but that their Lebanese friends are easier to talk to. Their peers do not understand them or their values. The teachers lack awareness as to why the students "stick together." The more the teacher pushes for assimilation, the more the students "stick together." The teachers do not ask "Why?"

The students say that the teachers hold grudges because "we're Lebanese and because so many of us go to this school." The teachers look at them "real mad," "pick on us" and think "we're conceited because we're Lebanese." Others say "the teachers don't understand our religion or our values." The students feel that the teachers do not understand minority groups, that teachers only see their own backgrounds, that they do not really care, and that they want the student to be like them. Some of the students say that teachers teach for the money, have trouble being objective,and can be really cruel and prejudiced.

Most of the teachers see themselves as fillers of containers, filling the students with information. Only Teacher G refers to learning from the students. Some of the teachers perceive themselves as authoritarian. The students describe the teachers as frustrated, grouchy and angry, good and bad, who teach for the money and do not care. The students who say that a teacher does not understand minority groups are saying the teacher does not understand them. The students who say that a teacher does not care are saying the teacher has not met his/her needs. The teacher who fails to contact the home when problems arise is not meeting the needs of the student or the parents.

The teacher who makes demands upon the student contrary to the value system of the student and his home, and fails that student for not complying, is not aware of the needs of the student or his family. Dialogue with the student, with the family, from a base of understanding will reveal to the teacher the needs of his/her students.

For the Lebanese Muslim students in School II, religion is a very powerful factor in their life at school and at home. The students say that the teachers do not understand their religion. The family opposes the values of the school when they conflict with the religious values of the home. The students refer to their religiosity with phrases such as "my religion is important to me," "it gives me values for living," "my friends are religious" and "I stick by what my parents taught me. One student leaves the company of people "who do wrong" as he feels uncomfortable with them. The female students are adverse to dating, wearing shorts or participating in co-ed physical education, because it is "against my religion." So they skip the classes. One student credited his religion and his parents for bringing him out of the dope scene.

The Lebanese Muslim students believe that their values conflict with those of the school and of society. For the students, Islam is a way of life and values cannot be separated from religion. They say that there is a conflict between their values and the values of the teacher and the school. They say that the teachers want to make the students like them, and like others in society. The teacher, who resists the values of the student, is fulfilling the role he perceives for himself. Many teachers who were a minority, whose family felt oppressed by society, have used education as a means of escaping from their situation. The teacher who has lost his own ethnic identity may not be able to help the student maintain or find his/her own.

The students say that the future "scares" them and "worries" them. They expressed concerns about war, drugs, lack of education and lack of religion. People in western society are not supportive of each other, as they are in Lebanon. In the school they look for this same support and find it only with their own kind. This explains the grouping of students in a particular hallway, with all their lockers in the same area. Using the Arabic language, which is criticized by some of the teachers, when they congregate adds to the feeling of support from each other.

The teachers who stress competition over cooperation find it difficult to understand the needs of these students for a supportive climate. Supportive and cooperative connotate the same sense of belonging, of being with one's world. Only Teachers A, B, F and G have awareness toward cooperation, toward supporting others in the world. Teachers C, D and E are more competitive and inbued with the "work" ethic. A "better world" connotes a world where there are no have-nots, where cooperation prevails, where conflict yields to peace, love overcomes prejudice and man maintains his identity and his integrity.

The students say that the present generation is not good, man is going to destroy the world, man is prejudiced and selfish, man is basically evil if he has no guidance to follow, and man should be more cooperative and helpful.

Some of the teachers have an empathy and understanding of man with his world. Teacher D sees man as worker, who needs to be prodded. Teacher A is unaware of the problems of minority students. The students prefer a cooperative society where people help each other. They want a society where "people think of God," and add that they "hope Allah turns the world around as it should be." Teachers need to develop an understanding if they are to communicate with minority students.

The students say that they respect the elderly and "like them a lot." They resent the way others of their generation treat the elderly with indifference, lack of respect and verbal abuse. Emphasis in the community is upon the elderly and the very young. Respect is given to anyone who is older, even an older brother or older sister. Their teachers also show a level of social consciousness and awareness toward the elderly. They are aware of the government's lack of responsibility to and lack of respect for the elderly. Teachers are concerned with the attitude of the young toward the ever-increasing number of elderly people. Teacher B says that the youth in general do not respect the elderly because they do things slower. He thinks that the Lebanese Muslim students, once they adjust, will feel good about themselves. He does not know how they feel and has never talked to them about things. He says that there is respect for the elderly in "oriental" countries but the youth tend not to listen to them. Teacher A says that in the family unit the elders are respected a greal deal. Then he makes the assumption that these students conform to what society does as they get older. Teacher C says youth is careless in its feelings about the elderly. Teachers D and E have no idea how the youth perceive the elderly. Teacher F reflects his own perceptions when he says the youth view the elderly with respect and understanding. Teacher G feels that the youth reflect the view of society, which places its elderly into institutions, that is the elderly are "burnt-out and useless." The students are part of an extended family which extends through five or six generations and includes cousins, aunts and uncles. Respect for the elderly is ingrained from birth. The students resent the insults made by the peers about and to the elderly. They respect everyone older than themselves, their parents, grandparents, brothers, sisters--the entire extended family. Only Teacher C indicated an awareness of this respect for the elderly by these students.

The dominant social issues of concern to the students are drugs and alcohol. They witness other students who are into drugs and alcohol, which affects their studies and attendance and gets them into trouble. This is the main reason why they did not attend School I. This is also one of the reasons why they congregate together in hallways, the cafeteria or on the lawns outside. They understand how each feels about drugs and alcohol and they play a supportive role against their peers who are into drugs and alcohol. Their peers think they are "weird" or "square" but the students say their religion gives them the courage to resist. Some find it difficult to explain to their peers why they do not drink or do not date.

The teachers and the students are close in their views on the issues of drugs and alcohol. No visible effort is made in the school to counteract or overcome the problem, by the staff. "Individual choice" may be a cop-out where extensive and intensive educational programs have not preceded the choice.

The teachers' responses to government controls and to politicians indicate their level of political awareness. The students share the teachers' views of politicians. The need for both teachers and students to overcome the non-caring attitude of many politicians is apparent. The teachers' views on the social benefits in our society help to broaden the reader's total perception of the teachers' view of man. The responses by the teachers to the financial institutions in society indicate their level of political and economic awareness.

To the Lebanese Muslim student, marriage is a religious matter and therefore taken seriously. The female students are careful to observe the family discipline on dating. They expect to marry a Muslim and are aware of the need to protect their reputation. To some of the students, success does not mean money, but having "a good marriage and healthy children." To others, success is "happiness, feeling important and having people respect you." While divorce is permissible, it is not desirable in Islam. Therefore, much care is given to the success of a marriage, by both the parents and the youth. The parents play a major role in the success of their children's marriage. Teachers who favor trial marriages will have difficulty in understanding the world of this student, from that perspective. The religiosity of the teacher may also determine the success to which he/she understands marriage in Islam and the student preparing for marriage.

The teachers exhibit a take-it-for-granted attitude about these students. They, by their own admission, have not taken time to know these students, to know their aspirations, to be aware of their needs. They resort to assumptions and make sweeping generalizations. Teacher A assumed that the students are misdirected and regimented by their religion. Teacher B is unaware of their values as being "different." Teachers work at making everyone the same, but the Lebanese Muslim students say that they are different, and want to be regarded as being what they are.

Teacher D has made no apparent effort to know these students. Her original prejudice, which she says is gone, appears to still exist. The students are aware of the prejudices of some teachers. They are also aware of the cause of these prejudices, that is, the background of the teacher.

Teacher B expects the students to adapt, and subsequently "feel good about themselves." Denying a people their identity cannot "make them feel good about themselves." Adaptation achieves the same results as assimilation, a loss of integrity and identity. Teacher B admits that he does not really know these students, has never really talked with them. Teachers A, B, C, E and F are lacking in their understanding of these minority religious ethnic students. The teachers attempt to compensate for their taking-for-granted attitude by making sweeping generalizations about the religion, family and aspirations of these students.

Teacher educators close their eyes to the "United Nations" in the classrooms and to the problems faced by teachers due to the lack of training in this area. The teachers are very critical of their courses in teacher education. They feel that they were unprepared to teach, least of all to teach minorities. While Teacher F does not see these students as different, and assumes that they fit in quite well, he does feel that there is "probably something the university should do." Teacher G who has demonstrated an awareness and understanding of these students says that he has had to learn by experience, whereas proper teacher education would have made him more aware, understanding, tolerant and change his attitude and prejudices." Teachers B, E and G appear to have some understanding of the need for flexibility and recognition of the minority student as an individual.

Most of the students say that they would prefer their "own school," from kindergarten to grade XII. They want to learn Arabic and to maintain what they already know. Some want it to be taught in the high schools now. Others say that they would not have failed a grade or been put back a grade in their "own school." Those students who favored a K-12 school say that it is a necessity for those Muslims born in Canada. Some felt that the elementary level, like Talmud Torah, would be sufficient as a Muslim school. One student said that a Muslim school was necessary to "keep Muslim kids Muslim."

The students say that they do not want to assimilate. They want to retain their identity and their integrity. They say that the teachers want to make everyone the same, but they are not the same. The students say that they want to be individuals, that they must be strong to resist change by the school. For one student, assimilation was when he was on dope, like his peers. He says, "I fight assimilation by the majority society because it made me go on dope." The students view themselves as traditionalists. They follow the teachings of their parents. The parents trust the school but are also wary of the value conflict.

The teacher needs to be aware of the values of the home and the extent to which the home teaches or does not teach sex education. Sex education in Islam is not necessarily in the same context as that of the school. Teachers need to become more aware of the total student, his home, his family and his religion, before making assumptions.

This portrayal of the lived-world of the Lebanese Muslim student has, in the opinion of this researcher, pointed to the lack of knowledge by teachers about Lebanese Muslim students concerning their value system which is determined by their religion, Islam, and which permeates their daily living. The increased awareness of the teachers through this study will enable the teacher and the Lebanese Muslim student to explore and travel the road of integrity and pride in identity.

Summary

In the opinion of this researcher, the students in School I appear to be unfluenced by their peers moreso than other Muslim students, and to be struggling to maintain their faith and a sense of identity as Lebanese Muslims.

The students in School II appear to be more religious and stronger in their sense of identity as Lebanese Muslims. In the opinion of this researcher, there is a need to be with sufficient numbers of your own people, to resist assimilation and struggle against prejudice. The obvious pressure of Lebanese Muslim students in School II makes the teachers more aware of these students. However, the awareness needs to be supplemented by an understanding of the lived-world of the Lebanese Muslim student. This researcher believes that most of the teachers are receptive to knowledge concerning these students. The teacher education program can play a major role to increase the awareness and the understanding of teachers of the world of Lebanese Muslim students. The researcher believes that the Lebanese Muslim students in Canada today have a stronger sense of identity than the Lebanese Muslim students fifty years ago, mainly due to increase in numbers. However, much work remains to be done in the area of education for educators and for the Anglo-Saxon society in general.

CHAPTER V

SUMMARY, IMPLICATIONS AND RECOMMENDATIONS

In this chapter, the researcher summarizes the findings, discusses and critically reflects upon the implications of the study, and concludes with recommendations for future research.

Summary of the Study

The intent of this research was to provide, through her study, an understanding of the lived-world of Canadian high school students of Lebanese Muslim origin and their teachers, of what it is like to be a student of Lebanese Muslim origin in a Canadian school, and of what it is like to be a teacher of Canadians of Lebanese Muslim origin.

In order to fulfill her intent, the researcher used ethnography as a way of understanding and of interpreting the perspectives of the students and their teachers. By perspective is meant the interest, the assumption of the students and the teachers in their relationship to themselves and to the world; their approach to others, their attitude or way in which they relate to the world from a particular point. The study required that the researcher have in-depth contact with the students and their teachers.

This she attempted to achieve through participant observation and interviews with the students and their teachers. Knowing that she was bound by her perspective, the researcher realized that it was necessary to enter the interview and let the situation speak for itself. The suggestiveness and the openness of the interview was important to the researcher. The interview guide used did identify some categories of life philosophies, religious outlooks and world views which the researcher believed would influence the interpretations of these students and their teachers, and which would provide her with the necessary data to fulfill the intent of her study. Some questions were rejected for irrelevancy as the study progressed. Using the relevant data, she has provided an understanding of what it is like to be a Lebanese Muslim student in a high school classroom and what it is like to be a teacher of these students.

It is necessary to understand the context of the lives of these students. The researcher uses the term "Lebanese Muslim" students to indicate the strength of identity of these students. Although half of the students were born in Lebanon and half were born in Canada, the situation is more complex. Basically, the students' nationality is Canadian, either by birth or by naturalization. However, the strength of identity lies in the fact that regardless of birth, students and their families travel back and forth between Lebanon and Canada, remaining in Lebanon a few months or a few years. These ties with the "old country" are renewed periodically and provide students with experiences which reinforce their identities as Lebanese Muslims. The researcher refers to the students in her study as Lebanese Muslims rather than Lebanese Canadians of Muslim background, or Muslim Canadians of Lebanese background, because: (a) the students regard themselves as and want to be regarded as Lebanese Muslims; and (b) for the purpose of brevity in the study. The researcher acknowledges the narrowness of vision of not only these students, but also of those who use the label, which is reinforced by the conflict in Lebanon and the loss of loved ones. The researcher indicts the parents as well as the students for their narrowness of vision, but also recognizes the need for self-education by the parents.

The researcher acknowledges the need for minorities to define themselves as Canadians who have both an individuality and a commonality. Students experience tension between individuality and commonality. The tension is heightened for the students who experience a difference between their self-view and the external view of others. The students who regard themselves as Lebanese Muslims and want to be regarded by others as Lebanese Muslims experience tension when the external view conflicts with their own view. Students who are regarded as Canadians should experience a commonality with other Canadians. However, the students who regard themselves as Lebanese Muslims emphasize their differences and experience tension. If people become what they are named, then these students are different from other students as Lebanese Muslims, but are similar to other students as Canadians. It becomes necessary for these students to reduce this tension between individuality and commonality, to regard themselves as Lebanese Muslim Canadians.

Labelling creates tension for the labelled and power for the labeller. Much of the labelling process begins in school, with the teacher in the focal position in the labelling process. Labelling simplifies the environment, reduces sensitivity to differences in people, and blocks more useful ways of conceptualizing human experience. Labelling is based on a set of assumptions, on the perspective and tactics of the labeller. Since language is essential in the labelling process, there is power and danger in the use of language to label people. Teachers who label students as Arabs or Lebanese are unable to see students as Canadians. The assumptions of the labeller, the teacher, become a reality. The Lebanese Muslim students are different from the other students due in part to labelling. They hang around together in the same area, they do not eat pork and they wear religious medallions to show their differences, and so give power to the labeller. The researcher realizes that Lebanese Muslim is not merely a name but that she needs to be aware of what can happen to her own vision when she uses the term Lebanese Muslim. This label can heighten the tension for a Lebanese Muslim. Therefore, the need arises to ask the students, "What is it like to be a Lebanese Muslim Canadian?"

The teachers of these students come from a varied religious and ethnic background. Most of the teachers have a predominantly Anglo-Saxon background; three of the teachers have a Ukrainian heritage. The teachers who varied in sex, age, education and experience perceived themselves as being successful teachers whose role it is to socialize the students, regardless of background, into a common mold. The researcher acknowledges that, given the perceptions of the teachers as to their role, and the perceptions of the students as to their role, the situation becomes one of tension, as each struggles to succeed in their respective roles according to his/her own perceptions.

Many of the roles that the teachers assume as teachers are mutually exclusive and continually in conflict. These contradictory roles create tension for the teachers. The teacher who represents the system in communicating the expectations and the reality of policy to the students; who espouses assimilation of students from ethnic minority origins; who sees students as Arabs rather than Canadians, is in a situation conducive to tension. This tension makes teachers critical of the administration, of government, of teacher education, of students, and of parents.

Students also experience tension in the role of student. The students perceived themselves as Lebanese Muslims, therefore different from the other students. It became necessary to act out this identity by speaking Arabic, wearing religious medallions and congregating in the halls. These actions produced a form of tension. Name-calling by other students and reprimands by teachers for speaking Arabic added to the tension. The students experienced tension in the balancing of their role at home and their role at school. The school situation and the home situation differed in values, and expectations. The students who perceived themselves to be Lebanese Muslims carried their values and the expectations of the home into the school. Their struggle to resist the discrimination by teachers and other students increased the tension.

In retrospect, the researcher is now aware of limitations to her research. The original research question asked of the students, "What is it like to be a Lebanese Muslim student in this school?" and, of the teachers, "What is it like to be a teacher of Lebanese Muslim students in this school?" The phrasing of the original research question, using the term "to be," emphasized the "being." The researcher seeks meaning, not facts only. She attempted to penetrate the facts to get at the ontological meaning. The researcher listened through words to what the students and teachers were saying, to their "poetic" expressions. The research question indeed called for a probing into the ontological ground of the lives of teachers and students. Although the researcher has fulfilled the intent of her study, she acknowledges the need to go beyond the ethnographic approach, to probe into the world of being, to get at the beingness of existentialism. Although the researcher was not trained to do this, her study is a beginning.

In this concluding chapter, observations are confined to four major findings from the study:

1. That all of the Lebanese Muslim students experienced prejudices and discrimination from teachers as well as from other students, and that they experienced this discrimination mainly during their junior high school years;
2. That tension is created due to differences between policy stated by the school and school board policy as implemented by the teacher;
3. That teachers are critical of teacher education programs, which they perceive to seemingly provide teachers with little or no assistance in learning to deal with the increasing numbers of minority religious ethnic students in schools today; and
4. That the need for understanding and acceptance of minority religious ethnic students be reflected in development and implementation of the school curriculum.

The first important finding from this study is the fact that all of the Lebanese Muslim students experienced prejudice and discrimination during all their school years, in their life with teachers and with students, and that they experience this discrimination mainly during the junior high school years. They were referred to as "Arabs," "carpet riders," and "camel jockeys." They were also ridiculed for not eating pork. Events in the Middle East increased the prejudices of others toward them. The students say that their teachers do not understand minority groups, that the teachers only see their own backgrounds, that they do not really care and that they want the students to be like them. Some of the students say that teachers have trouble being objective and that they can be really cruel and prejudiced. Consequently, the students view the teachers as agents of assimilation, which the students attempt to resist.

The researcher believes that the students misused the word "objective." While the students complain about prejudice and cruelty, they are asking for prejudice, for cruelty, when they use the word "objective" in their criticism of the teachers. The students may have been asking for more intersubjectivity, for the teachers to recognize them as human beings. The researcher missed the opportunity to probe the word "objective" as used by the students, probably or partly because of her reliance on ethnography as the research method which is seriously limited in uncovering the "meaningful" nature of observed experience. The students feel that the teachers erect an invisible barrier between themselves and the students through which the students are unable to pass. The teachers may also sense an invisible barrier between themselves and the students as a result of the students' perceptions.

The researcher interprets the experiences of the students within the framework of discrimination and resistance which produces tension. To understand the lived-world of these students, we can examine the fact that the students chose to have their lockers together in a hallway where they can meet and talk. A teacher rebukes them for speaking in Arabic. The identity of the students comes under attack. They see the rebuke as an unreasonable imposition and respond with resistance by continuing to speak Arabic. To these students, the Arabic language is an affirmation of their identity. The rebuke by the teacher becomes a challenge to that identity, produces a tension and a resistance on the part of the students. The lives of teachers and students, hence, can be seen as constituting acts of formulation, implementation, and imposition of "meaning" and the resistance they arouse.

The second important finding from this study indicates that further tension is created due to differences between stated policy and reality. For example, a teacher indicated pride in the multicultural policy of School I which stressed acceptance and opportunity for all children, but also indicated the need to assimilate these minority students. Viewing themselves as agents of assimilation, teachers believed that the values of the Lebanese Muslim family were not "suitable" to this society and should be changed to suit the values of Canadian society. This narrow view of education as socialization and cultural transmission also produces tension.

As an example of tension between students, the teachers in School I tended to deny the existence of discrimination; at the same time they admitted to racial conflicts which occurred in the classroom, and that they are working toward eliminating them. In School II, tension due to discrimination occurred. Racist remarks concerning Arabs were written on the wall and on the lockers. Students made snide verbal remarks to the Lebanese Muslim students. One student, whose name was Ameen, was referred to as "Idi Ameen" by students. The teacher joined in the joke with the other students. To Ameen, it was not a joke.

The action of Ameen and the other Lebanese Muslim students is, in part, an action to resist assaults on their identity. Because the cultural background of the students is so different from that of the school, the purpose of the school is weakened. The intent here is not to blame either student or teacher. However, the teacher, who joins with the other students in the joke, may not do so with a negative intent, but nevertheless creates a negative effect on Ameen. The negative response from Ameen sets up a negative dynamic which escalates. The result is a crisis of identity for the students. The students feel alienated by and from the school. This feeling of alienation leads to their resistance to the school. The teacher is a mediating agent between what the school stands for, in the perspective of the teacher, and what is implemented. This difference between policy and reality creates tension and anxiety which escalates.

The students who experience prejudice and discrimination resist teacher cues to succeed. They know what is expected of them by the teacher if they are to succeed, but to them the price of their success is too high. The students experience educational failure but success in their identity. In their struggle to achieve and maintain their identity as Lebanese Muslims, they become active accomplices in the implementation of their own failure. The teachers try to mold these students into the Canadian mold as part of their job. They try to give these students a Canadian value system. However, the school's relationship with these students is not simple and unproblematic. These students whose cultural identity is constantly reinforced by the family and the community seldom experience a psychological change. That is, they are not affected by the Canadian mold. The result is tension between the students' view of themselves as Lebanese Muslims and of the school's view of them as Canadians from a Lebanese Muslim background, which results in crises of identity for the students and crises of motivation for the school. The tension produced by these views results in resistance toward the school by the students in an effort to retain their identity and in the failure of the school to understand these students and to motivate them. The result is a crisis for both students and the school.

The third major finding of this study indicates that teachers are critical of teacher education programs, which seemingly provide teachers with little or no assistance in learning to deal with the increasing numbers of minority, religious, ethnic students in schools today. Others feel that a total immersion of teachers with minority groups during pre-service would create more understanding. The process of selecting teachers and the kind of person who becomes a teacher was considered to be important for the successful education of minority students.

In School II, teachers believe that educators are becoming aware of the problems of teaching minority students. One teacher felt that if he could have developed an awareness at university, he may have changed his attitude, had more understanding, and less prejudice toward minority students.

The researcher believes that students are educated by their teachers, their parents, the media and the community. The process of education is a communication between parents and students, between teachers and students, between the media and students, and between the community and students. To further understand the meaning of education, the researcher needs to readdress the question of what it means to be a teacher and what it means to be a student, with reference to the above views of teachers and students.

To understand the meaning of what was said by the teachers, it is necessary to look at the school as a complex system which defines success and sets goals for teachers as well as for students. This educational mold is defined without considering the students or the threat which it may pose to their identity. This mold, then, engenders problems of alienation. Teachers and students have multiple identities competing for attention which they adjust according to their lived experiences. Teachers want to understand their students, their values, and their families. Students in turn want to be understood as Lebanese Muslim who have values and family relationships which are of value to them. The school externally sets the goal expectations; these expectations, instead of being accepting of diversity, become a locus of hostility. If the teacher views the students as hostile, then the pedagogical process is affected and so predetermines its failures.

The teachers in the study are saying that they want to help students who are different, such as the Lebanese Muslim students. They want to know about these students so that they can understand them and help them to be successful as Canadians and retain their identity as Lebanese Muslims. With the tremendous influx into Alberta of people from around the world, teachers are becoming aware of the need to know and to understand these students if they are to have success in their education.

The teacher as part of the school needs to look at these goals which may create hostility or alienate students by denying them their identity, thus defeating the fundamental meaning of education. The student as part of the school needs to understand what the teacher is presenting on behalf of the school. Any threats to the identity or integrity of the student which are potentially present in a multi-ethnic school or classroom need to be identified and pointed out to teachers and teachers-in-training. The pattern of discrimination, resistance and tension must be understood. We see in this study teachers who appear to be confused when faced with Lebanese Muslim students and students who are somewhat naive as to their own role in the school system. Because of the limited development of teachers and students, there is a need for both to experience greater development. Such development can occur through the school curriculum (the fourth finding of this study).

The fourth finding of this study focuses on the school curriculum. If we examine the concerns as expressed by the students, we see a need for understanding and acceptance of Lebanese Muslim students, and other minority religious, ethnic students. Students want educators to be aware of their value systems, of the past history of the Lebanese people and of Muslim people, of all those things which give them a sense of who they are, a sense of understanding of their own and others' identity. Educators who are knowledgeable of the meaning given to the situation by students and teachers can move toward understanding the pattern of existing discrimination/resistance in the schools today. If we can be accepting of the unity in diversity in Alberta and all that it stands for, if we can be accepting of the history and values of a people, if we can strengthen their identities, then we may be able to decrease the tension and encourage them to be accepting of the meaning of being Canadians living in Alberta and in Canada.

If we examine the concerns as expressed by the teachers, we see a desire to know and to understand the diversity of students in the classrooms today. We see teachers trapped within the relationship of discrimination and resistance. We feel the tension experienced by the teachers as they struggle with these students. We see the escalation of it as teachers attempt to follow the policy of the curriculum. As the tension increases, the gap between policy and reality widens. It becomes an ever-increasing vicious circle. We need to transform the circle into a circle which regards policy and reality formation reciprocally. There is a need to understand that cultural and ethnic diversity are not inimical to social harmony. But instead of the harmony which comes with accepting and understanding diversity, we have hostility. Good education cannot occur if the needs of these students are not known or considered by those who develop and/or implement our curriculum.

This study shows how these tensions limit teachers and students from being effective teachers and learners. However, there is a need to develop a new attitude toward the meaning of tension. Tensions are important. They should be seen as an opportunity to improve things, such as program development, to improve the curriculum and teachers, to improve the classroom situation. We need to see tensions in multicultural classrooms as a call to improve the situation, to be more human. The researcher hopes that the materials in her study will bring about an understanding of the world of the multicultural classroom, to have teachers, students and curriculum developers understand existing tensions as they deeply are, and regard tension situations as occasions for their self- and world transformations.

Reflection on Implications

In reflecting upon the implications of the study, the researcher will discuss the concept of multiculturalism and its relation to government, school boards and teacher educators.

This study indicates an incongruency between teachers' perceptions of the intent of multicultural policy and the implementation of such policy. Teachers who espouse assimilation and multiculturalism in the same breath are unaware of the contradiction in these policies and their implementation. The unawareness may rest with the school board, the department of education, the faculty of education or with the teacher. Teachers, school boards, departments of education and faculties of education need to be more reflective concerning multiculturalism.

Multiculturalism can be understood as an evolving set of beliefs grounded in the principle of harmony and unity in diversity, taking cognizance of the history and values of all people engaged in understanding who they indeed are.

This researcher has found discrimination of students from the Lebanese Muslim background is often made by teachers who are, by their own admittance, ill-informed. Multiculturalism seeks to combat a narrow, vicious form of discrimination--racism. Whereas racism tends to focus on physical characteristics, other differences such as group membership, religion, language and history become the basis for discrimination as well. Racism is an assumption of inherent racial superiority by certain races of people, who threaten many of the principles on which democratic pluralist societies build and develop.

In the context of the above definition of multiculturalism, certain implications arise from this study. Although this study was done at a senior high school level, responses by the students in the study indicated that they experienced discrimination moreso at the junior high school level than at the senior high school level. Racial incidents among young students can be frightening. The child who is abused suffers a destruction to his/her evolving personal and social identity. The abuser experiences a reinforced sense of superiority. Policy is needed to ensure that programs in education will help not only teachers but also children to understand, to respect and to value differences in others and to reinforce our common pursuit of meaning as Albertans and as Canadians.

It is the opinion of this researcher that, while her own study indicates that discrimination and prejudice toward Canadian students of Lebanese Muslim origin exist within

School I and II, recent events across Canada also provide the necessary evidence that religious, racial and cultural discrimination and bias toward these and other students exist within schools in Alberta and indeed across Canada. Social, economic and cultural issues in Canada suggest the need for the development and implementation of multicultural education. In other words, there is a need to develop educational policies and practices to create an educational environment conducive to the development of tolerance and understanding of ethnic-racial diversity.

In Vancouver schools (CCMIE Bulletin, 1983), several incidents of racial tension have occurred in the last few years. This racial tension has been demonstrated by verbal abuse directed toward people of different races, by hate literature distributed near schools, and by race-related fights.

The Vancouver School Board, in 1983, in an attempt to combat racism and to achieve a healthy multicultural environment, formulated a race relations policy. The new race relations policy and guidelines are directed toward the entire school community of parents, students, and teachers. The process of implementation is directed toward four areas: curriculum and learning resources; in-service education; intercultural education; and English as a second language. A full-time consultant and an advisory committee guide ensure the implementation of the policy on race relations.

If the information of this research has validity, that the students in the Edmonton Public School system come from approximately 54 ethnic backgrounds other than Anglo-Saxon, then there is a need in Edmonton for a similar multicultural education policy, dealing with cultural heritage and diversity and to combat racism. Such cultural diversity in a school system requires a firm policy by the school board on multiculturalism. This study points to the need for development and implementation of multicultural policy to improve the educational situation of these minority students and their identity and integrity as Canadians from a Lebanese Muslim background.

In Alberta, there is a growing awareness of a need for a policy on multiculturalism. Pressure is occurring on several fronts. The Human Rights Commission, Human Rights Committee and the Executive Committee of the Alberta Cultural Heritage Council, Alberta Government Departments of Culture, of Labor and of Education, are working to formulate policy and programs. The findings of this study, while limited in scope, do have widespread implications, not only for the students of other minority religious, ethnic or racial communities, and their teachers, but for those who develop curricula.

The multicultural character of our society (Newton, 1978) and our classrooms ought to be a major consideration for our curriculum developers if they are to establish the social foundations for the curriculum. The education of our teachers and administrators (Tomkins, 1978) in the area of ethnic studies is a primary need. Teachers in this study and others as well (Moore, 1967) expressed a need for knowledge and a regret that their university education did not equip them to understand the minority student. Cipywynk (1978) discusses a lack of interest by teachers in the "other" existence of a minority child. Fuchs (1969) speaks of the new teacher who lacks a sensitivity to the needs of the minority student and experiences a "culture shock" which results in a culture conflict, a rejection and victimization of the minority student within the classroom. The teachers who espouse multiculturalism in School I and School II of this study use their own values as a standard to reject the values of others. The inference (Asante, Newark & Blake, 1979) that others, their culture and their books are inferior is understood by the findings of this study as well. These findings strongly suggest that teacher educators need to reorient their programs in teacher education, toward multicultural education (James, 1978), a process of making the educational experience more responsive to our cultural diversity.

In addition to the need for policy on racial discrimination by school boards and education facilities, the researcher sees a need for public education on matters of racial discrimination. The government has not only the responsibility but the capability to allow reflective examination of social views. A primary target group for such education perhaps should be civil servants who tend to maintain the status quo and ignore such issues as causes of racial discrimination. Other target groups are politicians, business and labor leaders.

Historical evidence (Palmer, 1973) shows that discrimination and racism have and do prevail in Alberta, particularly during wars, depressions and in times of recession, such as today. Alberta legislation discriminated against various racial and ethnic groups (Hutterites, Japanese Canadians, Italian Canadians, German Canadians and Ukrainian Canadians) through biased programs. The predominantly Anglo-Saxon elite were of the opinion that cultural and racial differences were divisive and, therefore, the elite took on a self-assumed role of superiority. This study of Canadians of Lebanese Muslim origin and their teachers has indicated other factors which contribute to such attitudes. The stereotyping of Arabs and Muslims in school textbooks, and by the media, the lack of knowledge and understanding concerning the history, values and beliefs of these people, and of their negative experiences as immigrants to Canada, contribute toward an attitude on racial discrimination.

Other factors not clearly brought out in this study, but which may surface in a subsequent study of minority students, are: the fear by the "majority" for loss of status as members of the minority become more involved in vertical integration and in the political process; the personal failures of both the majority and the minorities economically and socially; and finally, the impact of the recent influx of immigrants to Alberta, the insecurity in the job market and the current economic recession as these conditions increase, the need to find scapegoats may also increase.

The visible minorities will likely be the victim unless governments, universities and school boards move quickly into policy formulation and implementation of necessary program which sensitize people, provide positive images of minorities and provide people with the necessary tools of knowledge and understanding to combat the ignorance, the fear, and the stereotyping and the prejudices which exist today.

Recommendations for Future Research

This researcher has attempted to provide an understanding of the lived-world of minority students and their teachers within the classroom. Because of increasing numbers of multicultural classrooms, subsequent studies of minority students are necessary, to stimulate the formulation and implementation of education programs and provide knowledge and understanding of minorities.

Future research may be directed toward the placement of teachers in another cultural setting, in order to critically view their own culture. Curriculum developers and researchers who are interested in the education, the sensitization of new or experienced teachers may consider similar research with students from another minority group and their teachers in the lived-world of the classroom, for example, students from East Indian heritage. Many of the students from Africa, the Caribbean, South America and the Pacific Islands have an East Indian heritage. Research on the experiences of these and other students needs to be done at the elementary and junior high school levels. Findings in this study indicate that Lebanese Muslim students experienced discrimination and prejudice at the junior high school level in particular. Consideration by a researcher may be given to the ability of a student in elementary school to discern discrimination or prejudice. Future research may be directed also toward intra-ethnic group prejudices.

Future research may do well to examine the outcome of the policy recommendations submitted to the Minister of Culture in 1981, by the Alberta Cultural Heritage Council, entitled "New Policy Directions on Cultural Diversity in Alberta." In 1972, the Alberta government introduced Position Paper No. 7, which resulted in the establishment of the Alberta Cultural Heritage Council. In New Policy Directions on Cultural Diversity in Alberta, the Council examines the development, since 1972, in social, economic, industrial, and cultural spheres, and the needs for the future. It is the needs for the future which the researcher suggests for examination by future researchers. The report indicates the need for policy to bring order to the present situation in Alberta, and to provide a framework for the evolvement of cultural diversity in the 1980s. Such policy and the mechanism for its implementation need to be legislated to reaffirm the government's commitment to cultural diversity as a positive factor in Alberta's future.

Future research may do well to examine the need for an active pursuit by the government of tolerance and understanding of cultural differences at a time when the threat of racism and prejudice impairs Alberta's dedication to harmony in diversity.

The researcher has explained the need, as she saw it, to use the term Lebanese Muslim students. Future studies may choose to view these students in the larger context as Canadians. In that case, new questions may arise, such as the responsibility of a Canadian minority in defining what Canada is. The researcher acknowledges that her study has led her to realize that what she thought was a "limited" study contains the larger issue of ethnicity. She is also mindful of the possible idiosyncratic nature of the lived experiences portayed and the need to be cautious about generalizing. The researcher recognizes that her small sample and the approach used disallows her from making generalized statements.

Her dissertation has led her to the point where she sees greater and deeper understanding emerging. Her dissertation has led her to realize that it is not only up to the government but up to each one of us to ensure our future as Canadians with a strong sense of identity and pride in ourselves as Canadians with both individual and common identities.

BIBLIOGRAPHY

7

Abu-Izzedin, H.S. Lebanon and Its Provinces. Beirut, 1963.

Abu-Laban, Sharon McIrvin. "Stereotypes of Middle East Peoples: An Analysis of Church School Curricula," in Baha Abu-Laban and Faith T. Zeadey, eds. *Arabs in America: Myths and Realities*. Illinois: 1975.

Abu-Laban, Baha. *The Olive Branch.* Toronto: McClelland & Stewart, 1980.

Adorno, T.W. *et al.* *The Authoritarian Personality*. New York: Harper Bros., 1950.

Alves, Reuben. *A Theology of Human Hope*. Washington: Corpus Books, 1969.

Alves, Reuben. *Tomorrow's Child*. New York: Harper & Row, 1972.

Anderson, L., C. Evertson and J. Brophy. An Experimental Study of Teaching Effectiveness in First Grade Reading Groups. *Elementary School Journal*, 1979.

Aoki, T. Controlled Change: A Crucial Curriculum Component in Social Education. Paper presented at the Annual Conference of the National Council for the Social Studies, Denver, Colorado, November 26, 1971.

Aoki T. Three Modalities in Social Studies. *One World*, XII, 1974.

Aoki, T. *et al.* Canadian Ethnic/Multicultural Content in Program Guides of Provincial and Territorial Departments of Education. A report submitted to the Canadian Ethnic Studies Advisory Committee, Department of Labor, Ottawa, September 1974.

Aoki, T. *et al.* *Canadian Ethnicity: The Politics of Meaning*. Vancouver: Center for the Study of Curriculum and Instruction, University of British Columbia, 1978.

Aoki, T. Toward Curriculum Inquiry in a New Key. Paper presented at Conference on Phenomenological Description: Potential for Research in Art Education, Montreal, 1978.

Aoki T. Curriculum Inquiry from the Critical Perspective. Paper presented to the Symposium on Curriculum Inquiry in Canada, Victoria, B.C., 1979.

Apple, Michael, et al. Educational Evaluation: Analysis and Responsibility. Berkeley, Calif.: McCutchan Pub. Co., 1974.

Appleton, S. Survey research in Taiwan. Public Opinion Quarterly, Winter, 1976-1977.

Asante, M.K., Newmark, E. and Blake, C.A. Handbook of Intercultural Communication. London: Sage Publications, 1979.

Banks, James A. Teaching Strategies for Ethnic Studies. Boston, Mass.: Allyn and Bacon, Inc., 1975.

Barclay, Harold B. The Perpetuation of Muslim Tradition in the Canadian North. Muslim World 59, 1969.

Baum, Gregory. Religion and Alienation. New York: Paulist Press, 1975.

Bender, Jon S. The Elementary School Environment: Perceptions of Students and Teachers, University of Massachusetts, 1971, Dissertation Abstracts International, 1939a.

Berman, Paul and Milley Wallins McLaughlin. Federal Programs Supporting Educational Change, Vol. VIII: Implementing and Sustaining Innovations. Prepared for the U.S. Office of Education: Department of Health, Education and Welfare, Rand, Calif., 1978.

Bettelheim, Bruno and Morris Janowitz, Social Change and Prejudice. New York: Free Press of Glencoe, 1964.

Biggs, Morris. Learning Theories for Teachers, 2nd Ed. New York: Harper & Rowe, 1971.

Broadfoot, Barry. Ten Lost Years: 1929-1939. Toronto: Doubleday Canada Ltd., 1973.

Brookover, Wilbur R. et al. "Elementary School Social Climate and School Achievement," American Educational Research Journal, 15(2), 1978.

Bruner, Jerome S. Dare to Care/Dare to Act: Racism and Education. A.S.C.D., 1971.

Bruyn, S. The Human Perspective in Sociology: The Methodology of Participant Observation. Englewood Cliffs, New Jersey: Prentice-Hall, 1966.

Buber, M. I and Thou. In P. Nask (Ed.), Models of Man: Explorations in the Western Educational Tradition. New York: John Wiley & Sons, Inc., 1971.

Canada, Federal Government's Response to Report of the Royal Commission on Bilingualism and Biculturalism. Document tabled in the House of Commons by Prime Minister Trudeau, 1971, p. 2.

Cipywnyk, Sonia. Multiculturalism and the Child in Western Canada: Then and Now. Paper presented to Western Regional Conference, C.A.C.S., February 1978.

Combs, A.W. What Can Man Become? In A.W. Combs (Ed.), Perceiving, Behaving and Becoming. Washington, D.C.: Association for Supervision and Curriculum Development, 1962.

Connerton, Paul. Critical Sociology. New York: Penguin Books, 1978.

Cusick, Phillip A. Inside High School: The Student's World. New York: Holt, Rinehart & Winston, Inc., 1973.

Davidson, F.M. Ability to Respect Persons Compared to Ethic Prejudice in Children. Journal of Personality and Social Psychology, 1976: 34.

Davis, A.J. Teachers, Kids and Conflicts: Ethnography of a Junior High School. In J.P. Spradley and D.W. McCurdy (Eds.), The Cultural Experience: Ethnography in Complex Society. Chicago: Science Research Association, Inc., 1972.

Denzin, Norman K. (ed.) Socialogical Methods. Chicago: Aldine Publishing Company, 1970.

Dewey, John. Experience and Education. New York: Macmillan & Co., 1938.

Dilthey, Wilhelm. In H.G. Gadamer (Ed.), Truth and Method. New York: Seabury Press, 1975.

Doyle, W. Research on Teaching in Classroom Environments. Paper presented to Conference on Exploring Issues in Teacher Education: Questions for Future Research, Austin, Texas: 1979.

Eisner, Elliot W. The Perceptive Eye: Towards the Reformation of Educational Evaluation. Invited address. Washington: A.E.R.A., 1975.

Eisner, Elliot W. Instructional and Expressive Objectives: Their Formulation and Use in Curriculum, in W. James Popham et al., Instructional Objectives. Chicago: A.E.R.A. Monograph #3, Rand McNally, 1969.

Eisner, Elliot W. Design and Evaluation of Educational Programs. New York: Macmillan & Co., 1979.

Eliot, T.S. Notes Towards the Definition of Culture. London: Faber & Faber Ltd., 1948.

Elkholy, Abdo A. The Arab Muslims in the United States. New Haven: College and University Press, 1966.

Epps, Edger. Cultural Pluralism. Berkeley: McCutchan Publishing Co., 1974.

Erickson, F. On Standards of Descriptive Validity in Studies of Classroom Activity. Paper presented at the Annual Meeting of the American Research Association, Toronto, March 29, 1978.

Eyford, G. Cultural Change. Paper presented to Tri-University Conference on Teacher Education, University of Alberta, Edmonton, 1979.

Fahlman, Lila. "The Use of Student Perceptions to Plan and Improve Curriculum," (Ed.C.I. 549), University of Alberta, 1979. (unpublished)

Fahlman, Lila. "Conflict in the classroom." In E.H. Waugh, B. Abu-Laban & R.B. Oureshi (Eds.), The Muslim Community in North America. Edmonton: The University of Alberta Press, 1983.

Fay, Brian. Social Theory and Political Practice. London: George Allen and Unwin Ltd., 1975.

Feather, N.T. Values in Education and Society. New York: Free Press, 1975.

Fenstermacher, G. What Needs to be Known About What Teachers Need to Know? Paper presented at Conference. R. & D. Center for Teacher Education. Austin, Texas, 1979.

Filstead, William J. Qualitative Methodology. Chicago: Markham, 1970.

Flanders, Ned. Teacher Influence, Pupil Attitudes and Achievement. Washington: U.S. Dept. of Health, Education and Welfare, Office of Education, 1965.

Franklin, Barry. "The Curriculum Field and the Problem of Social Control, 1918-38: Study in Critical Theory," Ph.D. dissertation, University of Wisconsin, Madison, 1974.

Freire, Paulo. Cultural Action: A Dialectic Analysis. Cuernavaca, Mexico: Centro Intercultural De Documentacion, 1970.

Freire, Paulo. Cultural Action for Freedom. Cambridge, Mass.: Harvard Educational Review and Center for the Study of Development and Social Change, Monograph, #1, 1970.

Freire, Paulo. "Cultural Freedom in Latin America," Human Rights and the Liberation of Man in the Americas, L.M. Colonnese (Ed.). Notre Dame: Notre Dame Press, 1970.

Freire, Paulo. The Pedagogy of the Oppressed. New York: Seabury Press, 1968.

Freire, Paulo. Education for Critical Consciousness. New York: Seabury Press, 1975.

Freud, S. Therapy and Technique. New York: Collier Books, The Crowell-Collier Publishing Co., 1963.

Fuchs, Estelle. Teachers Talk. Garden City, N.Y.: Doubleday & Co., Inc., 1969.

Fuchs, Lawrence H. The Role and Communication Task of the Change Agent - Experiences of the Peace Corps in the Philippines. In Daniel Lerner and Wilbut Schramm (Eds.), Communication and Change in the Developing Countries. Honolulu: East-West Center Press, 1967.

Garfinkel, Harold. Studies in Ethnomethodology. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1967.

Geertz, Clifford. Islam Observed. New Haven: Yale University Press, 1968.

Geertz, Clifford. "Religion as a Cultural System," In D.C. Cutler (Ed.), The Religious Situation, 1968. Boston: Beacon Press, 1968.

Geertz, Clifford. The Interpretation of Cultures: Selected Essays. New York: Basic Books, 1973.

Ghory, Ward. Alternative Educational Environments: Marginal Learner Perceptions of Curriculum Conditions in Public Alternative High Schools. University of Massachusetts, 1978, Dissertation Abstracts International 88a.

Ghory, Ward J. and Robert L. Sinclair. Thinking About Our School: The Environmental Perceptions Approach to Curriculum Inquiry and Improvement. San Francisco: A.E.R.A., 1979.

Gibran, Kahlil. The Procession. George Kheirallah (Ed.), New York: The Wisdom Library, 1958.

Gibran, Kahlil. Complete Works. By Anthony Ferris. New York City: Citadel Press, 1959.

Glaser, B. and A. Strauss. The Discoveries of Grounded Theory. Chicago: Aldine, 1967.

Goff, R.M. Psychology and Intercultural Action, Journal of Social Psychology, December, 1962.

Goffman, Erving. Asylums. Garden City, New York: Doubleday & Co., 1961.

Good, Carter V. Dictionary of Education. New York: McGraw Hill Book Co., 1959.

Good, T. What We Know About Teacher Effectiveness in the Elementary School Now. Journal of Teacher Education, 1979.

Goodlad, John I. Program Development, in Blaney J., I. Housego and G. McIntosh (Eds.), Program Development in Education. Vancouver: University of British Columbia, 1974.

Goodman, Mary Ellen. Race Awareness in Young Children. Cambridge: Addison Wesley, 1952.

Gordon, Milton M. Assimilation in American Life. New York: Oxford University Press, 1964.

Gouldner, Alvin. The Coming Crisis of Western Sociology. New York: Basic Books, 1970.

Green, Thomas. Educational Planning in Perspective. Surrey: Futures/I.P.C. Science and Technology Press, 1971.

Greene, M. *Teacher as Stranger*. Belmont, Calif.: Wadsworth Publishing Co., 1973.

Gulick, John. *The Middle East*. Calif.: Goodyear Publishing 1976.

Habermas, Jurgen. *Knowledge and Human Interests*. Boston: Beacon Press, 1971.

Habermas, Jurgen. Towards a Theory of Communication Competence in Recent Sociology, No. 2. *Patterns of Communicative Behavior*, Hans Peter Dreitzel (Ed.). New York: Macmillan, 1970.

Hall, Gene E. The Process and Outcomes of a Constituent-Based Teacher Education Research Agenda-Building Program. Paper presented to AERA, April 11, 1979.

Hamdani, D.H. *Muslims in Canada: A Century of Settlement 1871-1976*. Ottawa: Council of Muslim Communities of Canada, 1978.

Hanvey, Robert. *An Attainable Global Perspective*. New York: Global Perspectives in Education, Inc., 1976.

Harman, Willis. *The New Consciousness in the New Society*. San Rafael, Calif.: Big Sun Recordings, 1976.

Herskovits, M.J. *Cultural Relativism: Perspectives in Cultural Pluralism*. New York: Random House, 1973.

Hill, Daniel G. *Human Rights in Canada: A Focus on Racism.* Ottawa: Canadian Labor Congress, 1977.

Hollingshead, August B. *Elmtowns Youth and Elmtown Revisited*. New York: John Wiley & Sons, Inc., 1949.

Horowitz, Meyer. *A Response*. In Blaney, J., I. Housego and G. McIntosh (Eds.), *Program Development in Education*. Vancouver, University of British Columbia, 1974.

Huebner, D. *Curriculum as a Field of Study*. Paper published by the British Columbia Teacher's Federation, Vancouver, 1970.

Huel, Raymond. The Public School as a Guardian of Anglo-Saxon Traditions: The Saskatchewan Experience, 1913-1918. In Martin L. Kovacs (Ed.), *Ethnic Canadians*. Regina: University of Regina, 1978.

Husserl, Edmund. In H.G. Gadamer (Ed.), Truth and Method. New York: Seabury Press, 1975.

Illich, I.D. Celebration of Awareness: A Call for Institutional Revolution. New York: Doubleday, 1969.

Illich, I.D. Deschooling Society. New York: Harper & Row, 1970.

Jackson, Philip. Life in Classrooms. New York: Holt, Rinehart and Winston, Inc., 1968.

James, R.L. Multicultural Education: N.C.A.T.E. Standard Rationale. Journal of Teacher Education, Vol. XXIX, November 1978.

Janesick, V. Conversation with V. Janesick at University of Alberta, Edmonton, 1979.

Janesick, V. An Ethnographic Study of a Teacher's Classroom Perspective. Ann Arbor, Michigan: University Microfilms International, 1979.

Keddie, N. "Classroom Knowledge," In M. Young (Ed.), Knowledge and Control: New Directions for the Sociology of Education. London: Collier-Macmillan, 1971.

Kieran, Shari Stokes. The Development of a Descriptive Model of Empathic Behavior in Teachers of Young Children. San Francisco: A.E.R.A., 1979.

Khattab, A.M. The Assimilation of Arab Muslims in Alberta. Thesis, University of Alberta, 1969.

Kluckhohn, C. et al. Values and Value Orientations in the Theory of Actions. In T. Parsons and E.A. Shils, (Eds.), Toward a General Theory of Action. Cambridge, Mass.: 1952.

Koehler, V. Methodology for Research on Teacher Training. Paper presented at the Conference on Exploring Issues in Teacher Education: Questions for Future Research. Austin, Texas: R & D Center for Teacher Education, 1979.

Kuhn, Thomas S. The Origins of Scientific Revolutions. Chicago: Chicago University Press, 1970.

Larrick, N. "The All-White World of Children's Books," Saturday Review, September 1965.

Lerner, Daniel. The Passing of Traditional Society. Free Press, 1958.

Lerner, Daniel and Wilbut Schramm. Communication and Change in the Developing Countries. Honolulu: East-West Center Press, 1967.

Lind, Loren J. The Learning Machine. Toronto: House of Anastasi Press Ltd., 1974.

Lortie, D. School-Teacher, A Sociological Study. Chicago: University of Chicago Press, 1975.

Mahan, James M. Developing and Evaluating Cultural Immersion Components in Teacher Education. Journal of Teacher Education, Vol. XXIX, No. 1, 1978.

Mann, John S. Political Power and the High School Curriculum, In Elliot W. Eisner and Elizabeth Vallance (Eds.), Conflicting Conceptions of Curriculum. Berkeley: McCutchan Publishing Co., 1974.

Maruyama, Margoroh. Toward Non-Hierarchical Administration Through Computers. Cybernetics, Vol. XI, No. 2, 1968.

Maruyama, Margoroh. Monopolarization, Family and Individuality. Psychologic Quarterly, Vol. 40, 1968.

Maruyama, Margoroh. Walk-in Exposure Projects in the Ghetto. Mental Hygiene, Vol. 34, No. 2, 1970.

Maruyama, Margoroh. "Towards a Cultural Futurology," Paper presented at the Cultural Futurology Symposium, 1970.

Maruyama, Margoroh. Hierarchists, Individualists and Mutualists. Futures, Vol. 1, No. 2, 1974.

Marcuse, Herbert. One-Dimensional Man. Boston: Beacon Press, 1964.

Maslow, A. Toward a Psychology of Being. Princeton, N.J.: Van Nostrand, 1968.

Maslow, A. et al. Humanistic Psychology. Columbus, Ohio: Merrill Publishing, 1971.

May, Rollo. Love and Will. New York: Norton and Company, 1969.

McCutcheon, G. How Elementary School Teachers Plan Their Curriculum: Findings and Research Issues. San Francisco: A.E.R.A., 1979.

McDiarmid, G. and David Pratt. Teaching Prejudice. Toronto: 1971.

Mead, Margaret. Blackberry Winter. New York: Simon and Schuster, 1972.

Medley, D. Teacher Competence and Teacher Effectiveness. Washington, D.C.: American Association of Colleges for Teacher Education, 1977.

Miel, Alice. Changing the Curriculum - A Social Process. New York: Appleton-Century Co., Inc., 1946.

Mills, C.W. The Sociological Imagination. New York: Oxford, 1959.

Mishkat-ul-Masabih. Al Hadis. Fazlul Karim (Ed.), Dacca, East Pakistan: Rafique Press, 1960.

Moore, Donald. A Multi-Method Study of the Development and Effects of an Alternative High School Learning Environment. Chicago: Center for New Schools, 1976.

Moore, J.A., Jr. Realities in the Urban Classroom. New York: Anchor Books, 1967.

Muhafez, Governor. In H.S. Abu-Izzedin (Ed.), Lebanon and Its Provinces. Khayats, Beirut: 1963.

Newcomb, T.M. Stabilities Underlying Changes in Interpersonal Attraction. Journal of Abnormal and Social Psychology, 66, April 1963.

Newton, Earle. Multiculturalism and Administrators. Paper presented to Western Regional Conference, C.A.C.S., February 1978.

Palmer, H. and H. Troper. "Canadian Ethnic Studies: Historical Perspectives and Contemporary Duplications," Interchange, Vol. 4, No. 4, 1973.

Pannu, R.S. and J.R. Young. Education for Ethnic Survival. Report Submitted to the Department of the Secretary of State, Ottawa, 1976.

Patton, Michael Q. Alternative Evaluation Research Paradigm. Grand Forks, N.D.: University of North Dakota Press, 1975.

Polyani, Michael. Personal Knowledge. New York: Harper & Row, 1958.

Porter, John. Vertical Mosaic. Toronto: University of Toronto Press, 1965.

Precker, J.A. The Automorphic Process in the Attribution of Values. Journal of Personality, March 1953.

Psathas, George (ed.). Early Language: Studies in Ethnomethodology. New York: Holsted Press, 1979.

Rajneesh, Bhagwan Shru. Straight to Freedom. London: Sheldon Press, 1977.

Rist, Ray C. The Relations Among Educational Research Paradigms: From Disdain to Detente. Anthropology and Education Quarterly, Vol. 7, No. 2, May 1977.

Rogers, C.R. The Interpersonal Relationship in the Facilitation of Learning. Columbus, Ohio: Charles E. Merrill, 1968.

Rogers, C.R. Empathic: An Unappreciated Way of Being. The Counselling Psychologist, 5(2), 1975.

Rosenshine, B. Content, Time and Direct Instruction. In P. Peterson and H. Walberg (Eds.), Research on Teaching: Concepts, Findings and Implications. Berkeley, California: McCutchan Publishing, 1979.

Royal Commission on Bilingualism and Biculturalism. The Cultural Contribution of the Other Ethnic Groups. Ottawa: Information Canada, 1963.

Ryan, William. Blaming the Victim. In This Magazine is About Schools, Vol. 5, No. 2.

Scott, Stanley H. Oral Methodology for Ethnic Studies. In Ethnic Canadians: Culture and Education. Regina: University of Regina, 1978.

Scott, W.A. Values and Organizations: A Study of Fraternities and Sororities. Chicago: Rand McNally, 1965.

Shaker, Paul. Educational Research and Development in Saudi Arabia: An Ethnomethodological Analysis. San Francisco: A.E.R.A., 1979.

Silberman, Charles E. Crisis in the Classroom. New York: Random House, 1971.

Simpson, George E. and J.M. Yinger. Racial and Cultural Minorities: An Analysis of Prejudice and Discrimination. New York: Harper & Row, 1965.

Sinclair, Robert L. and Ward J. Ghory. Curriculum as Environments for Learning: A Practical Meaning and Model. San Francisco: A.E.R.A., 1979.

Sinclair, Robert L. and Ward J. Ghory. Views from the Margins: Practical Premises and Modest Priorities for Curriculum Improvement. San Francisco: A.E.R.A., 1979.

Sitaram, K.S. and Cogdell, R.T. Foundations of Intercultural Communication. Columbus, Ohio: Charles & Merrill, 1976.

Smith A.J. Similarity of Values and Its Relation to Acceptance and the Projection of Similarity. Journal of Psychology, 43, 1957.

Spiegel, J. Transactions: The Interplay Between Individual, Family and Society. J. Papajohn (Ed.). New York: Science House, 1971.

Spindler, George. Education and Culture: Anthropological Approaches. New York: Holt, Rinehart and Winston, 1963.

Spradley, J.P. and McCurdy, D.W. The Cultural Experience: Ethnography in Complex Society. Chicago: Science Research Associates, Inc., 1972.

Stallings, J., R. Cory, J. Fairweather and M. Needels. A Study of Basic Reading Skills Taught in Secondary Schools. Menio Park, Calif.: SRI International, 1978.

Standards for Accreditation of Teacher Education. Washington, D.C.: N.A.C.A.T.E., 1977.

Thomas, Judith. Interethnic Sensitivity Materials for Educators Who Want to Know. Washington, D.C.: University Press of America, 1978.

Toffler, Alvin. Future Schools. New York: Random House, 1970.

Toffler, Alvin. Learning for Tomorrow: The Role of the Future in Education. New York: Random House, 1974.

Tomkins, George. Canadian Education and Cultural Diversity: Historical and Contemporary Implications. Paper presented to Western Regional Conference, C.A.C.S., February 1978.

Tonnies, Ferdinand. Alienation in industrial society. In G. Baum (Ed.), Religion and Alienation. New York: Paulist Press, 1975.

Tonnies, Ferdinand. Community and Society. New York: Harper & Row, 1957.

Triandis, H.C. The Analysis of Subjective Culture. New York: John Wiley and Sons, 1972.

Troper, H. and L. Palmer. Issues in Cultural Diversity. Toronto: O.I.S.E., 1976.

Trudeau, Pierre Elliot. Federal Policy on Multiculturalism within a Bilingual Framework. Ottawa: 1971.

Van Manen, M. An Exploration of Alternative Research Orientations in Social Education. Theory and Research in Social Education, 1975.

Van Manen, M. Objective Inquiry into Structures of Subjectivity. The Journal of Curriculum Theorizing, 1978.

Vaughan, Joseph C. Interactive Effects of Context, Teaching and Teacher Education: A Conceptualization of Issues for Investigation. Paper presented to AERA, 1979.

Vygotsky, L.S. Development of the Higher Mental Functions. Massachusetts: The Massachusetts Institute of Technology, 1962.

Warren, R.L. Context and Isolation: The Teaching Experiences in an Elementary School. Human Organization, 1975.

Werner, Walter et al. Whose Culture? Whose Heritage? Vancouver: University of British Columbia, 1978.

Werner, Walter. "Evaluation: Sense-Making of School Programs," In T. Aoki (Ed.), Curriculum Evaluation in a New Key. Vancouver: University of British Columbia, 1979.

Werner, Walter and Rothe, Peter. Doing School Ethnography. Edmonton: Dept. of Secondary Education, University of Alberta, 1979.

Whyte, W.F. Street Corner Society, 2nd Ed. Chicago: University of Chicago Press, 1955.

Williams, John Alden. Themes of Islamic Civilization. Berkeley, Calif.: University of California Press, 1971.

Williams, Judith R. A Youth of Haouch El Hariwi, a Lebanese Village. Cambridge, Mass.: Harvard University Press, 1968.

Wilson, S. Use of Ethnographic Techniques in Educational Research. Review of Educational Research, 1977.

Walcott, H. Criteria for an Ethnographic Approach to Research in Schools. Human Organization, 1975.

Woodsworth, J.S. Strangers Within Our Gates. Toronto: 1972.

Zelditch, M.J. Some Methodological Problems of Field Studies. In J.J. McCall and J.R. Simmons (Eds.), Issues in Participant Observation: A Text and Reader. Mento Park, California: Addison-Wesley Publishing Co., 1969.

APPENDIX A

Interview Guide (Student)

This guide was used by the researcher to facilitate dialogue with the student.

1. What is it like to be a student in this school?
2. Student's view of man in his world:
    (a) How do you feel about the discipline in this school?
    (b) How do you feel you are doing in your courses? Further probing into attitude, language problems, and attendance as necessary.
    (c) How do you perceive your relationships with your peers? Further probing to bring out attitude toward self-ethnicity.
    (d) Have you ever felt that you were discriminated against in school?
    (e) What are your aspirations after high school?
    (f) What are your thoughts on drugs and alcohol?
    (g) Do your values conflict with those of the school or of the teacher?
    (h) How do you and your peers view the elderly in your society?
    (i) What are your thoughts on a religious ethnic school? Probe: Would you like to attend a school for Lebanese Muslim students?
    (j) Are you "close" to your family? Probe: Do your parents come to the school? What are your home values? How do you view success? Are you an individualist or a conformist? Should schools serve to

assimilate students?

(k) What is the purpose of religion? Probe: Are you religious? What does your religion do for you? Are your friends religious?

(l) What is your view of man in the world?

(m) What is your view of the teacher in his/her world, the classroom?

(n) What is your view of self in this world?

APPENDIX B

Interview Guide (Teacher)

This guide was used by the researcher to facilitate dialogue with the teacher.

1. What is it like to be a teacher of a minority religious ethnic student, in particular, the Lebanese Muslim student? What are some of the difficulties experienced by the teacher of Lebanese Muslim students in the areas of: (a) discipline; (b) ability to achieve; (c) language; (d) attitude; (e) peer relationships; (f) home contact; (g) attendance; and, (h) discrimination in school.
2. Teacher's view of man in his world: (a) teacher's view of self; (b) teacher's view of religion; (c) teacher's value system; (d) teacher's view of man in society; (e) teacher's view of the student; (f) teacher's view of education.

   Question 2 is subdivided in the following manner:

   2(a) Teacher's view of self: (1) Why did you become a teacher? (2) What kind of teacher do you perceive yourself to be? (3) What do you like best about teaching? (4) What things frustrate you most about teaching? Do you take teaching home with you? (5) What do you perceive yourself doing in five or ten years? (6) Do the relationships and interactions with the administration affect you or your attitude? How do you think the principal perceives you? (7) How important is it to you to meet the needs of the student? How do you know when you are meeting their needs?

2(b) Teacher's view of religion: (1) What does church and/or religion mean to you? Does it instill values? (2) Do you interpret the Bible literally or figuratively? (3) What is your view of life after death? (4) Do or did you go to church? (5) Do you consider yourself to be superstitious?

2(c) Teacher's value system: (1) What view or attitude allows racism to develop? (2) What are your perceptions of the basic values of life? (3) Do teachers influence the values of students? (4) Might there be a conflict between the values of the teacher and those of the student? (5) Do your values differ from those of your parents? (6) What values (if any) should be restored? (7) Do you believe we have the good life here? (8) How could you affect a change upon the world to make it a better place in which to live? (9) What is the most important thing you have learned in life? (10) Are you a conformist or an individualist? (11) How do you judge success? Do you consider yourself to be successful?

2(d) Teacher's view of man in society (in the world): (1) Do you consider your generation to be optimistic or pessimistic? (2) Would you say you are a pragmatist? Do the ends justify the means?

(3) Do you believe man is basically good?

(4) What does social change mean to you?

(5) Do you welcome change? (6) Are times better now than before? (7) What is society's view of the elderly? (8) Are all men created equal? Are some inferior, if so, how? (9) What are your perceptions of the responsibilities and roles in marriage for men and women? (10) Should there be a change in the structure of marriage?

Social Issues: (11) What are your views on divorce? (12) What are your views on abortion? (13) What are your views on contraception? (14) What are your views on homosexuality? (15) What are your views on women's liberation movement? (16) What are your views on drugs and alcohol? (17) What are your views on prostitution? (18) What are your views on gambling? (19) Should these above matters be legislated or be matters of individual choice?

Government: (20) How do you view politicians? Their values? (21) What do you consider to be the best form of political control? (22) Is there such a thing as too much government? (23) Too little government? (24) Do you believe all men and women should have the right to vote? (25) Are there inalienable rights of the individual? (26) Do you favor participatory democracy? (27) What is your view of prohibition? (28) What is your view of censorship? (29) What is your view of war? (30) What is your view of gun control? (31) What is your view of military conscription?

Social Benefits: (32) What is your view of unemployment insurance? (33) What is your view of medicare? (34) What is your view of pensions?

Financial Issues: (35) What is your view of usury? (36) What is your view of credit (cards)? (37) What is your view of bankruptcy? (38) What is your view of mortgages?

2(e) Teacher's view of the student in his world of the classroom: (1) What do you perceive to be the values of your students? (2) How does youth view the elderly? (3) What are the aspirations of your students?

2(f) Teacher's view of education: (1) Teacher's view of teacher education as preparation for the task of teaching students from a minority religious ethnic group? (2) Educational institutions' view of man (the teacher and the student) as perceived by the teacher? (3) Do you think there should be religious and/or ethnic schools? Do you favor the public and separate school systems as we know them? (4) Should schools be institutionalized for the purpose of assimilation? (5) Should there be compulsory education? (6) Should sex education be taught in the home or the school?

APPENDIX C

Student Data

School I

Question 1

What is it like to be a student in this school? The initial answers to this question were:

Grade X male:
It's o.k. I guess, nobody bothers me.

Grade XI male:
School means whether I get to NAIT or not.
I don't know, I feel like everyone else.

Grade XII male:
I came here for the course in automotives.
For me this school is like any other school.

Probing brought additional answers.

Grade X female:
My friends know what I am and they don't mind it. It feels fine here, it doesn't feel different.

Grade XII male:
I came here because my friends come here.
I don't live far from here--I'm always late.

Grade XI female:
It doesn't really bother me--I have lots of friends, mostly 'English.'

Grade X male:
This school system is very different from where I come.

Grade X female:
I thought it was a drag, I quit, came back, now I enjoy it. My brothers came here, so my parents said to go here.

Subsequent questions provided more insight into the answer for question one.

Student's View of Man

Question 2

(a) How do you feel about the discipline in this school?

Grade XI male:
Not very good. They don't stop you from walking out of the classroom. Not like junior high. There you couldn't go to your locker between classes, you couldn't chew gum or drink pop in the classroom.

Grade XI male:
You have to learn to do things on your own. Teachers are pretty much the same.

Grade X male:
Most teachers aren't strict. I don't like a super strict teacher.

Grade XII male:
It's not strict--I like it. It's o.k. for me--they have enough freedom and enough rules. You have to be going here to understand it.

Grade XII male:
There is no discipline in this school. It leaves it up to me--I like it this way.

Grade XI female:
I have no problem with the students or the teachers--if you do your work you get along alright.

Grade X female:
They make you feel grown up. They don't bug you too much like in junior high.

Question 3

(b) How do you feel you are doing in your courses?

Further probing when necessary was made into attitude, language problems and attendance.

Grade X male:
Math is one of my weaker classes and social. It's the teacher. I just don't like him at all. At the beginning of the year I didn't start off so good in social. I didn't like the geography then. Ever since then the teacher thinks I'm a dummy. He doesn't say--but I know that's what he thinks. My math

teacher started off that way. Now he helps me. I've tried to get help from my social studies teacher. I know he doesn't like me. He's new to the school. I have the ability as long as I get help. I love reading. I read for pleasure--no problem. My attitude depends on the teacher. Other classes it's o.k.--not in social. I like a teacher who is strict but doesn't overdo it, who cares what your marks are and tries to help you. Instead of saying, "You're a dummy, you'll never learn," and stuff like that--says, "You're hopeless," instead of helping you--just don't care about you. In my main subjects my attendance is good. I miss the odd class.

Grade XI male:

If I'm into it it's a snap. If I'm not into it, it's not fun. I like automotives. I hate math. The teacher makes no differences. If you want to pass, you'll make it. I knew English in grade one. I'm the youngest in the family--five are older. I had some problems with reading and writing. I still have them. I started getting better last year. My attitude in automotives is good. In English it's o.k.--but I hate math.

Grade X female:

I can't study for a test. I can't sit. I know how to study but I can't. I just read it over. I have no language or reading problems. My attendance is o.k. Attendance sheets are sent home.

Grade XII male:

No problems. If I put my mind to it, I can do it. English and math, I don't like. So I don't do it. I won't even try. Both the course and the teachers are to blame. In automotives I like the teacher, he's a great guy. My attitude depends on what I'm studying--automotives, o.k.--for English, I won't even try.

I was born here so I knew English when I began school. English class--I think it's stupid--English is stupid--I don't know why you have to take it. English 23--it's all stupid--I don't like it. The world is changing and the course should change. Who needs Shakespeare? I'm here every day. I never miss automotives. I skip English. I don't like the teacher. I don't really care.

Grade XI male:

No problem with any courses. I'm doing really well in chem. I didn't do so well last year. The teacher was so slow, really slow. It turned me off. This year it's different. These guys really go through fast. I finished the unit before the spring break. Now I have nothing to do. I knew English in grade one so had no language problems. I have no attendance problems. My attitude is the same as last year. I figure I have to do my homework--especially in chemistry. I had math every day in semester one. I did it every day and passed good.

Grade XII male:

If I do my work I have no difficulties in school. My attitude is poor. I blame myself. I have a lack of interest. Teachers are not to blame. It's my own choice. I was raised up with English--no reading or writing problems. Poorest subject depends on who the guys in my class are. All my marks were good in Grade X--down a little in XI and XII. It's not hard to resist the pressure of my peers. I don't like school--I never have. I think it's a waste of time. Up to grade IX is o.k.

Grade XI female:

I like my courses. I'm taking business. I especially like typing. I have never failed. When I came to Canada, my aunt decided I should go into grade four with my cousin there to help me. In grade seven because I was older, they put me into grade eight in the second semester. So I was in junior high for two years. Even though I've had a word before, sometimes it's hard to understand big words. It's hard to get the meaning right. That was before--it's o.k. now. When I have to write an essay, I got a good mark, 65 or 75. I don't think I'm absent too much--I'm caught up and I know what's going on in class. Yesterday it was warm, I didn't want to go to school. Mom said, "Go, or I'll say you're skipping."

Question 4

(c) How do you perceive your relationship with your peers? Further probing to bring out attitude toward self-ethnicity.

> Grade X male:
> My friends are from the school. I have a couple of Lebanese Muslim friends. None are close to my place--so I don't hang around with them that much. But I like it here.
>
> Grade XI male:
> Most of my friends are not Muslim--about five are. Some kids come here to learn, some don't.
>
> Grade X female:
> The students know I can't go out on dates and stuff like that. Most of my friends know my parents pretty well and my parents know them. We get along fine. They understand my values and I understand theirs. There's really no difference between us. Some of them were with me in junior high. Those who weren't, ask me to double date. I tell them I can't. I tell them my parents are really strict. They understand. Sometimes they kid me--but they accept it. I had a good Muslim friend last year. She's coming back from Lebanon this summer.
>
> Grade XII male:
> Ninety-five percent of my friends are from outside the Muslim community. I have a few Muslim friends--my cousins.
>
> Grade XI male:
> I don't have any Lebanese friends who come to this school. I know one in automotives. I know another big guy--don't know his name.
>
> Grade XII male:
> I have lots of friends--only one Muslim friend here (in automotives).

Grade XI female:
I have lots of friends--mostly 'English.' We associate only with my cousins. In school most of my friends are Christian. Outside it's about half and half. We live alone--away from most of the Muslims. I only know one Muslim here in school.

Question 5

(d) Have you ever felt that you were discriminated against in school?

Grade X male:
Once in a while someone doesn't like someone tan like me. If they push too far I just say, "let's go outside." Then they just back off. Usually it's 'English' kids who try to show off as tough.

Grade XI male:
None. I have no nerds for friends.

Grade X female:
None I can think of. I always get along good with my teachers.

Grade XII male:
None. Yes. In grade seven, guys always called me Arab. I fought him and that ended it. Some teachers who didn't like my brother thought I was the same--another trouble maker.

Grade XII male:
No discrimination really--the odd crack about my background, being an Arab--from the kids or the teacher. It doesn't bother me.

Grade XI female:
No discrimination. It doesn't bother me. Everyone knows I'm a Muslim. Everyone knows I can't eat pork. They respect it. If I go to my girl friend's, she tells me if there's pork so I don't eat it.

Grade X male:
Some discrimination--they talk behind my back. I feel it--but they don't know I do. I just ignore them.

Question 6

(e) What are your aspirations after high school?

Grade X male:
I want to go into autobody. I know--He goes to the Mosque and has his own shop.

Grade XI male:
I want a trade in automotives so I can work.

Grade X female:
I'd like to go to college for two years--take social work, be a counsellor.

Grade XII male:
I want to apprentice--get a job--see B.C.--take my truck--see the ocean.

Grade XI male:
I'd like to go into medicine.

Grade XII male:
No plans at all--probably be a mechanic.

Grade X female:
I thought about becoming a nurse but I'm ascared of needles. Even on T.V. it scares me. My dad says, "Become a teacher." I said, "No way." I don't want to spend another four years studying. I'd like to be a social worker--to help people, to care for them. My cousin wants to be a teacher aide. That would be nice. First I'll get my high school diploma and a business diploma. Maybe work for a while--see how I like it. If I don't I can always go back to school.

Grade X male:
Nursing. I've been nursed a lot--so I'd like to be a nurse.

Question 7

(f) What are your thoughts on drugs and alcohol?

Grade X male:
You see a lot of drugs flashing around. They want to have a good time. It can cause problems if you have a class and miss it to smoke a joint. Alcohol's not too bad here.

Grade XI male:

My friends drink but they don't touch drugs. All of the students have been on drugs at one time or another.

Grade X female:

Quite a few are into drugs here. Some of my friends are quitting though. But, quite a few are still into it--smoking and drinking--for a good time--some have problems, so they get high--family problems, school problems. They say, "Let's get high instead of going to class," so they get high. They get high on acid for eight to twelve hours, a simple joint is two hours at the most. Some go to class. You can't tell they're high. Some kids take a joint to feel at ease but not every hour--or every day. In Junior High it used to be the thing to do. If you wanted to be "in" with the group, you had to take it. They coaxed you. Now if you say "no"--they say "o.k." Junior high is a bad time--so terrifying. Teachers in high school straighten us out when we come here.

Grade XII male:

It's very heavy in this school. I don't drink, I don't do drugs. I think it's stupid. A lot of people drink and smoke up. It's that way in every school. They do it to go along with the crowd--to be cool. I don't think like that. (Probe--why?) I've been drunk once or twice. You wake up feeling sick. I don't mind the odd glass of wine or a beer once in a while, not every weekend. That's not for me. About 80% drink every weekend--have parties.

Grade XI male:

I don't like it. We have a reputation here for having a lot of drugs. But it's the same as any other school--because the school discipline is bad--they think there's a lot of trouble here.

Grade XII male:

It's not bad here--80 or 90% of the students are involved with both drugs and alcohol.

Grade XI female:

I think it's pretty good compared to some other schools. You hear all kinds of rumours about this school. It's all up to you. It depends on what group you want to hang around with. If you want to hang around with the group that's always in the lounge upstairs or there are some on dope, etc.--every school has its--you know. It depends on the group you hang around with. If you hang around with a group that's on dope--no one's going to force you to do anything unless you really want to hang around with that group. Then you have to do what the group says. If you want to make friends with someone who's on dope, obviously you're going to get in on dope too. Jocks hang around the rotunda, rating girls as they go by. Another gang hangs around on the ramp. It's your choice. There are nice people, and there are some pretty hard people. Parents go out and buy their kids liquor. The government says the age is eighteen. How can the government control it if the parents buy the liquor for the kids.

I think people are escaping something when they get into drugs. They're trying to avoid something--sort of crying out to people--some of them want to be helped. That's why they're crying. Others don't want to be touched. They just want to live their own life. Pressures get kids into drugs. Pressure from school problems, parents, about religion, or anything.

Grade X male:

I work at Fun Arcade on the Avenue. We sell things for drugs. I don't take drugs. I sold to a twelve year old. There are many like him. The parents should watch their children. The small vials--2½ grams--are $20.00 per gram. That's $50.00. They buy a thirty vial package for $600.00 to $700.00. I can't imagine how they take it.

Question 8

(g) Do your values conflict with those of the school or of the teacher?

Grade X male:
I guess there is a difference in values. I won't drink but my friends do. When I don't, they say, "Don't be a little fairy," or something like that. Teachers don't understand my values. A lot of them don't know I'm a Muslim. I won't tell anybody unless they ask.

Grade XI male:
They don't push me to do things. Fitting into the larger society is a battle--cause they drink.

Grade X male:
My friends' values do conflict with mine. (Probe: What do you do then?) Nothing.

Grade X female:
We get along fine. They understand my values and I understand theirs. I tell them my parents are really strict. They understand. Sometimes they kid me, but they accept it. The values of my family will remain. It's tradition.

Grade XII male:
I think for myself. I don't need anyone to tell me. Just watching others and the consequences teaches me.

Grade XI male:
I don't bring up the subject of drugs or alcohol. If someone else does, I don't get into the conversation. They tell me about how drunk they get and all that crap. I couldn't care less. I think the school would like to have their values the way I do. I'd like to see no drugs in the school too. I think pushers should be shot.

Grade XII male:
No conflict between my values and those of the school.

Grade XI female:

My mother says I can't go out. I have to marry an Arabic guy. It doesn't bother me. I was raised this way. Same with my sisters and my cousins--they can't go out. There are a lot of us here. Everywhere I go I meet a relative. My dad is very strict. My mother says I have to set an example for the others, my younger brothers. I know I have to stay a virgin until I get married. I have other friends who are like me. It has something to do with religion.

I think deep inside, kids on drugs, have values and guidelines but they want to forget them. It depends. If you hang around with kids without values, you'll forget your religion, your guidelines.

Grade X male:

I don't find it difficult to be a Muslim in this society.

Question 9

(h) How do you and your peers view the elderly in our society?

Grade X male:

I respect the elderly. Some of my peers do but most of them say, "That old geezer." I don't like that. My father says, "If you see an old man, say 'Hi' to him and he'll smile!" And it's true. I say that a lot. They smile and say "Hi" back.

Grade XI male:

I respect the elderly--most of my friends do too.

Grade XII male:

I respect them. Others don't respect them. If they abuse me, I abuse them. They're older than me, they know more, I respect them for that.

Grade XI male:

They're in the wrong place. They should be at home with their families. Not in homes for the elderly. Families don't want the burden of their parents on them. Their children decide. Grandchildren would like to have their grandparents with them. They have lots of stories to tell and time to tell it. Other young people look at them as 'old fogeys.'

Grade XII male:

Society doesn't respect the elderly. No one helps the elderly across the streets. I don't talk to the elderly much. I have nothing against them. I respect them. I expect to be old myself one day and be treated the same.

Grade XI female:

I like old people. I really do. Some people make fun of them--not me, no way--some day I'm going to be old too. The other kids, the other generation will laugh at you too. How will you feel then? I respect old people. I really like them. I don't think everyone feels the same way. There are people who make fun when they see an old man on the street. They swear at him. Others come up and talk to them, are nice to them. They were like us once. It's not their fault they're old. It's no one's fault.

Grade X male:

This society has no respect for the elderly. Children smoke here in front of and with their parents. For me, I cannot do that. Respect counts.

Question 10

(i) What are your thoughts on a religious ethnic school? (Probe: Would you like to attend a school for Lebanese Muslim students?)

Grade X male:

I wouldn't like a religious high school. My parents teach me. I'd like to have Arabic in high school. Junior high was a real drag. I couldn't wait to get out. I like the idea of the Talmud Torah--an elementary school for us.

Grade XI male:

I wouldn't go for that. I think we should mix in society. I'm not very religious--I'm into it a bit.

Grade X female:

I don't like the idea. That's putting everyone into categories. You have to mix people up, or it will always stay that way. I think that for myself if there had been a Lebanese Muslim school, I wouldn't have been put back one year. I think we should be together from grade one to grade seven. It's hard for those who are newcomers in this country.

Grade XII male:

I don't know. I guess for elementary it's o.k.

Grade XI male:

Parents tell you what you need to know. It's not necessary. In elementary, o.k. The schools here are too one-sided--they should be teaching non-Anglo-Saxon literature. What do we know about the great Muslim, Chinese, or Indian writers? Nothing--just Shakespeare.

Grade XII male:

Splitting up kids--creates conflicts. Strength of a religion depends on the individual and on the family. In the elementary it might work out.

Grade XI female:

I would like us to have our own school but people who discriminate would wreck it for us, because there are those who hate Muslims. With the possible war between U.S. and Iran, they come to hate Muslims. Catholics have problems too, with vandalism. I would like us to have our own school to grade VI, then we could go into the regular Junior High. When I was in junior high, I had to interpret for another Muslim girl. I really felt sorry for her because that's when kids really start discriminating against you. When you don't really know what's going on in your class, you just sit there. You can't make friends, because you can't talk to the other kids. You are really alone. If we had our own school, we'd know English and Arabic.

Grade X male:

To learn something is to be with it. To be apart from the Anglo-Saxon society is no good. When they come together then I will be prejudiced against them and they, against me. I wouldn't get along with them. To know what others are doing, I should be with them. To age six the onus is on the family. To strengthen the religion, we need religious periods at school with our religious leader, like the Catholics do. Maybe we should not be going to school in the Public System. Maybe if we were in the Separate System we'd have a religious period to learn Islam.

Question 11

(j) Are you "close" to your family? (Probe: Do your parents come to the school? What are your home values? How do you view success? Are you an individualist or a conformist? Should schools serve to assimilate students?)

Grade X male:

My dad works, mom doesn't speak (English) too well--so they don't come to the school. Our family is close. I came here because my parents wanted me to. Success to me is getting married, having a house and a couple of kids, and being happy. We have a Muslim home--it's good. I'm an individualist. Even though my friends and the teachers don't understand my values, why I don't take drugs and alcohol, I stick to my values. I don't favor assimilation.

Grade XI male:

My parents have come to the school. Our family is close. I think this society keeps us together. It's important for me to succeed. I have to be a mechanic--it's history. Successful people have a degree or a trade. I'm an individualist. I don't let anyone, not even my friends, push me to do things. Fitting into this society is hard because they drink. I don't want to assimilate.

Grade X female:

The values of my family will remain. How I was raised, I'll raise my own kids. It's tradition. I'll marry a Lebanese Muslim.

Grade X female (cont'd):

If I didn't, my parents wouldn't speak to me again. Sometimes the school calls my home. My mother was going to come but she didn't. My father has come a long way since we came to Canada. Now he's buying a Mall at———. My family is close. Sometimes we fight. I'm the oldest of four. I have to set an example. The youngest is in kindergarten. My parents are really strict. I'm an individualist.

Grade XII male:

My family's been here since 1930. They get along good with our neighbors. Every year we have a big get-together. To me success is a person with a trade. To own my own little repair shop--that's success for me. I'm an individualist. I think for myself. I don't need anyone to tell me. I learn from the consequences of others. My parents don't come to school. Why should they? My mom used to when I was in Elementary School. I'm against assimilation.

Grade XI male:

If more people come from Lebanon to Canada, it will remain as it is. When I have kids, I'll be teaching them less than my father taught me. The family is most important. I'd like to visit Lebanon. I think the life would be a lot simpler. It's too complicated here. A lot of bad things happen in this society, even though we have lots of money. My parents never come to the school. I'm an individual. I don't like to be assimilated.

Grade XII male:

My parents contacted the school once, in Grade XI about my attendance, over the phone. I was born here. The whole family was born here--even my mother. We visited Lebanon for six weeks last year. I didn't like it. There was nothing to do. We went lots of places but it was boring. I never want to live there. Success is when a person does something good. To some people money spells success. I don't care about anything. I just take it easy.

Grade XI female:

My mother never came to the school. She doesn't speak good English. She's not shy. But she doesn't know what's going on. If she did come, what's she going to talk about? She trusts me and my brothers. I have to do everything--appointments, financial things or if somebody gets sick. I do all that for her. If my brother gets ill, I have to go to his school. Mom says we have to set an example for the younger ones. My dad is very strict but he's away a lot. My uncles keep an eye on us, in case we get out of line. My family aren't struggling but they're not doing that good either. There's always that gap between you and the English people or others. You have your traditions and you want to stick to them. My brothers can't go out, I can't go out, my friends can't go out. It's pretty hard on the kids. My mom doesn't speak English, so it's hard on her. My parents want to stick with the old traditions. They want to change a little but not go all the way. The kids are growing up with a younger generation. They want to be like the other kids. They want to be able to go out. It's hard for both parents and children. I was raised up that if I want to marry I have to marry a Muslim. That's o.k. I don't mind and I will marry one. Success is being happy, enjoying life, having a lot of friends you get along with and having enough money to spend. I guess where this society is concerned I'm an individualist but as for traditions I'm a conformist. But I hope I don't assimilate and lose my traditions.

Grade X male:

My parents don't know English, so don't come to school. Our family has a close relationship. I judge success by unity. Unity of people coming together to put ideas together. My ideas alone are no good, but with the ideas of others, I learn more. To be a successful person, unite with people, to gain knowledge and have a positive attitude. The nurses by unity got their raise. I'm an individualist so I don't like assimilation.

Question 12

(k) What is the purpose of religion? (Probe: Are you religious? What does your religion do for you? Are your friends religious?)

Grade X male:
My religion gives me values, not to drink alcohol or take drugs. My friends aren't religious but I am.

Grade XI male:
I'm not very religious but I'm into it a bit. Fitting into society is a battle cause I don't drink. My friends do, but not my Muslim friends.

Grade X female:
My religion gives me values. The Jamah (Mosque) helps. I go to the Jamah (Mosque). Islam binds the family together. I can't go out on dates if I want to marry a Muslim. So I don't date.

Grade XII male:
We don't live close to other Muslims. I'm not religious. I have only a few Muslim friends--my cousins.

Grade XI male:
I believe in everything my father taught me. I don't pray as much as I'm supposed to. Religion gives me values, guidelines for behaving. I only have one Muslim friend in this school, the others go to——— School.

Grade XII male:
I believe in God but not "church" every Sunday. Strength of religion depends on the individual and on the family.

Grade XI female:
We don't associate with the rest of the community, only with my cousins. We don't to the Jamah (Mosque) now. I used to go to Sunday school two years ago. It doesn't bother me, that I can't go out. I was raised this way, so were my sisters and cousins. I have to marry a Muslim. We live away from most of the Muslims. I don't go for money. I just want happiness. As long as I have enough to have what I want, I don't want to be a millionaire.

Grade XI female (cont'd):

We had a debate in class: "Do you want to be a millionaire or a farmer?" I picked the farmer. As long as he has enough to eat he's happy. You don't know who your real friends are when you're a millionaire. People try to kill you, the press bugs you. The farmer knows who his real friends are. The religion is always there. It guides me. I don't read the Koran every day, but I live my life right. I don't drink and I don't eat pork.

Grade X male:

Where I came from we went to the Jamah (Mosque) every night. You always felt so refreshed after meeting your friends. But here we only get together on weekends.

Question 13

(1) What is your view of man in the world?

Grade X male:

There are too many conflicts right now, in the Middle East, in Afghanistan. If there's going to be a third world war, that's where it's going to be. It's not going to start in Europe.

Grade XI male:

I don't know how to answer that. I don't know what's going to happen to man. Man is getting worse. Kids want to do what their big brothers do--drive fast cars, etc.

Grade X female:

I think Canada's the best place to live in the world. With all the trouble between the States, Iran and Russia, Canada's the safest place to be. The world is screwed up.

Grade XII male:

He's going to wreck this world. The politicians are screwing it up. If they don't like a guy from Russia--the politicians are doing it. I don't watch the news or read the paper. I don't like hearing bad news like that. I really couldn't care. They're going to screw it up. If they're going to blow it up, I really couldn't care.

Grade XI male:
Man tries to do things for the benefit of others. But it doesn't turn out that way. Man tries to improve things. Man is basically good.

Grade XII male:
Man is doing good. Problems today--no different from those he had before.

Grade XI female:
I've never given that much thought. There are people who are prejudiced, who don't care what's going on, or some who want to hurt others. But some people are really nice. I think people everywhere are alike. Mostly they care about themselves. Some people want to help others but they want to help themselves too. People are the same around the world. They want to be happy. Some want power, some want money.

Grade X male:
Each nation should mind its own business.

Question 14

(m) What is your view of the teacher in his/her world, the classroom?

Grade X male:
I like a teacher who cares, is strict and tries to help you. Teachers put you down instead of helping you. They just don't care.

Grade XI male:
Some teachers are happy, but some get frustrated. Like in automotives, we need equipment but the school board won't give it to us.

Grade X female:
I feel sorry for teachers and the way they get treated. Some I'm not too crazy about. We had a teacher from Australia. I didn't like him. He treated us like we were still in junior high. He said if you miss my class, I'll call your mom. If you miss another teacher's class, I'll get him to call your mom. He just made me sick. He thought our school should be the same as in Australia.

Grade XII male:
I don't like math or English teachers.

Grade XI male:
They are people too. They have their own problems. They can't always be worrying about us. Teachers are unhappy. They do their work and go. My English teacher is different.

Grade XII male:
Most teachers are o.k. Most teachers hate their students. They only like the real brains. If you're dumb and you skip, you get into trouble. If you're smart and miss a few classes, they don't even notice.

Grade XI female:
A teacher is someone who tells me what to do, who shows the correct way of doing something. Some become your friends. Last semester, I had a business teacher. We joked around in class but we got our work done. She was nice to everyone, not just me. She became everyone's friend. That's what kids like about teachers. There are teachers who are just--well you can't reach them. In my English class, I'm not saying anything bad about her, she teaches well, but we can't get through to her. There's a border we can't get over. She never gives us a word of encouragement, so we try harder. She only says what's wrong, never what you did good.

Grade X male:
Here there is no respect for teachers.

Question 15

(n) What is your view of self in this world?

Grade X male:
I really don't know. I care about what's going on. See if any Muslims are killed, what's going on. I'm going to stay here, go back to Lebanon to visit only, not to stay.

Grade XI male:
I live one day at a time. If a war comes, it comes.

Grade X female:
I feel our generation has to make it better. I don't know how. We just have to wait until it happens.

Grade XII male:
It's not affecting me. I couldn't care what they do. If they're going to be stupid, if they can't sit down and talk about it--every problem can be solved. All they do is argue.

Grade XI male:
Just trying to make it.

Grade XII male:
I have no problems.
I have no problems -- I get along pretty well with everybody. I guess I'm like everybody else. I care for myself. I want things for myself too. I want others to have the things they want. I'm not being selfish. I just want us all to be happy.

Grade X male:
I ignore people who don't like me. I'm at peace with myself. Religion helps me to understand their prejudices. Liquor and drugs will ruin western society. Parents do not take care of their children like they should. I will raise my children with the care my parents gave to me.

School II

Question 1

What is it like to be a student in this school?

Grade X female:
We're different from the other people, so sometimes you feel out of place. You try to make the people like you, but you know you're not like them. I don't care if they agree with the way I am or not. I'm not going to live with them. Sometimes I say I'm glad I'm not like that. Sometimes I feel that you can't trust anyone here. If they were all Muslims, it would be different.

Grade X female:

It's nice. I was kind of nervous at first. Everyone is friendly. They all know I'm Lebanese. We get along fine. My brother came here first, so I came.

Grade X male:

I like it here. They know you're a Muslim. You speak the language. They're kind of interested in it. They ask questions. It's good to get involved with other students. It's good being here. I wouldn't go to School I. Too many drugs and alcohol there. School II is a clean school. I like it here.

Grade X female:

It feels normal. I feel normal. I am what I am. It's closer. My sisters and brothers came here. I heard it's a good school. My parents wouldn't let me go anywhere else.

Grade X male:

School II is better than School I. The other schools--we call them bums, smokepots, etc. School I is the number one school for that.

Grade X female:

It's o.k. People are friendly. It's close to home. People say it's better than other schools.

Grade XI female:

It's o.k. I guess. But if you get into trouble, it's not too good. The only way to get into trouble is with the teachers. My brothers came here so I came.

Grade XI male:

It's nice, here you study everything. Back home you study religion, French and Arabic. It's nice to learn that.

Grade XI male:

No quote.

Grade XI male:

It's o.k. I like it. I came here because my brothers and my friends came here.

Grade XI female:
I went to School I last year. I was going to quit school. Then I came here. Here I work more. There, the teachers don't care.

Grade XI male:
I came here because my friends come here and it's closer to my home. I heard a lot of poor things about School I, about dope and stuff, so I came here.

Grade XII male:
I came here because my friends came here.

Grade XII male:
It's great to me. I have no problems. The teachers are great here. If you go along with the rules, you have no problems.

Grade XII male:
It's o.k. It's o.k. My sisters came here and I live close so I came here.

Grade XII female:
There are a lot of Lebanese students going to school here. Most of them are not my relatives, but are friends of my family. We get along fine here.

Grade XII male:
It's good here. But in elementary it was a real hassle.

Students' View of Man

Question 2

(a) How do you feel about the discipline in this school?

Grade X female:
They're too strict. They don't care. Some teachers are mean. I like it here, but it's the teachers.

Grade X female:
It's o.k., just right. If it's too easy, the kids wouldn't learn. They would skip like some schools. I think the school is really good for students who really want to learn. That's what I like about this school. Some students waste their time and the teachers in other schools.

Grade X male:

It's pretty good. You're restricted, yet you're not. you're free to go anywhere you want.

Grade X female:

They're too strict about some things--other things they just don't care.

Grade X female:

The discipline is good. I've never been sent to the office.

Grade X female:

This school is just right. Not too strict, but strict enough. People say it's better than other schools.

Grade XI female:

Another Lebanese girl couldn't register for next year, even though she has the same number of credits as me. I guess it's the courses she wants to take or something.

Grade XI male:

In some subjects it's o.k., in others it's not.

Grade XI male:

It's fairly disciplined. Some of it's o.k., but some of it shouldn't be around--some minor details.

Grade XI male:

This year it's not bad. Last year it was rotten. Everyone was fighting. I don't get into it. I just mind my own business and do my work. Most of the grade XII's, because it's their last year, take off.

Grade XI female:

They are more strict here than at School I. You can't be in the hallway. Some things are better here, some are better there. School I is bigger. Here they want you to get through school.

Grade XI male:

It's good.

Grade XII male:

The discipline is good here.

Grade XII male:
If you go along with the rules you have no problems.

Grade XII male:
I think smoking should be wiped out of this school. They shouldn't have smoking here. You're coming here to learn, not as they say be cool, go in the smoking room. That's a perfect time to skip. They go in there to skip.

Grade XII female:
I think it's too strict to suspend a person for five days because they're in the hallway. But some people do walk around and make idiots of themselves when a class is going on. So I see the point. But if you're just sitting at your locker reading, I see no harm in that.

Grade XII male:
It's not bad, it could be more strict.

Question 3

(b) How do you feel you are doing in your courses?

Grade X female:
I get tired of studying. I know I won't be able to finish school here. Sometimes I think what's the use of coming to school after grade X. I like studying. It's o.k. But sometimes I get bored of it. I came here when I was nine months old. I only had math problems. In grade one I didn't speak much English. I don't know how I passed. My attendance is good. I wanted to drop gym. You're supposed to wear shorts. I didn't tell her (the teacher) why I don't go to gym. They phoned home. My mom told them she's not going to take gym. It's coed. I feel uncomfortable. I don't like it. They finally let me wear longer pants but it's the coed part. So I started being absent. Now they won't give me my credits. So I don't go.

Grade X female:

I do like school. I like to learn, to know what's going on in the world and stuff. I try my best in all my subjects. My reading is average. My teachers say they expect better of me. I'm an average student. Poorest in French and I dropped down so I gave up. I was getting mixed up with my English.

Grade X male:

I didn't talk English when I started school. I had a lot of problems. I couldn't understand people when they spoke to me. I failed grade one and in grade two I still had problems. I still have problems right now. Sometimes when I speak, I can't find the right words. I have a problem in reading. I can read but I may not understand the words. I'm not good in spelling. I can study, but I can't absorb it. Some of the stuff is hard to understand. I was never taught how to study. Some of my courses are pretty easy. Chem is a little hard. I get help in that from my older brother who's in education at University.

Grade X female:

I like coming to school, but not all the time. I don't like this school. But I have to come here. I'd like a private school. I'm doing good in school. My best subject is foods, my worst is chem. My family spoke Lebanese, therefore I failed grade one. My English was poor. My attendance isn't that great. Sometimes I don't feel like coming. I feel sick.

Grade X female:

I think I have a good attitude towards school. My best courses are English, science and math. I really don't have a bad subject except art is not so good. I got 55, but I'll get up there. It's very different here than Junior High. I didn't speak English well in grade one so I failed it. Most of our friends didn't speak English then. Now I read good and can write papers o.k. I have not skipped but was sick. Sometimes I go to the doctor with my mom because her English is so poor.

Grade X female:

I do like studying. I think my attitude is good. When I study, I read it over. If I have something else to think about, I forget to study. My best subject is English. My poorest is math. I read good, and my writing is good. My attendance is o.k. It's not as bad as other students.

Grade XI female:

Math is my best subject. English is my poorest. I slacked off in the middle of the year. I didn't care anymore. The vice-principal talked to my parents and to me. I promised I wouldn't skip anymore; and I haven't. I'm failing in English. I don't have any reading or writing problems. My attendance is poor in the middle of the year but good now. If I hadn't studied for a test, I would skip. I think my attitude is o.k.

Grade XI male:

I didn't know any English when I came. They put me back one year (grade eight instead of grade nine). I picked English up fast. My reading is o.k. I have a problem in writing essays. I got 50 in English but 82 in math. Everything else is good. My attendance is good. I push myself to my limit. I try my best.

Grade XI male:

English is not my good subject. Math and numbers, I'm pretty good. Reading I don't like. I'm not into English. My attendance is not too good. In winter it's good but in summer I miss a class or two. My ability is average. I'm not doing as well as I could. My attitude is good.

Grade XI male:

I'm doing good in all my subjects except psychology. I study hard, but she wants it from memory. My friends try to help me but my memory is bad. I write the test and get a bad mark. I have to work on my memory. I like school. My teacher says I'm improving in my writing. My attendance is excellent. I have no use for that skipping business.

Grade XI female:

I'm not doing as well as I did at School I . Some courses, I'm doing better. My best subject is machine calculations. My worst subject is psychology. Here, I work more. There, the teachers don't care, they don't push you. They just tell you. It's your own business. Here you're treated like a kid. There you're treated as an adult--make your own decisions. I have no problems in reading or writing. Attendance is better here than at School I . More places to go there--the shopping center.

Grade XI male:

I'm doing pretty good. Math is my best. Physics is my poorest. I still have a problem with my words. I don't know them. I don't mind school. I know it's helping me out. I have to go here so I might as well make the best of it. My attendance is not so great -- I hurt myself. When it's cold and I hate to come to school. I'm not used to less than 20°C.

Grade XII male:

I'm not doing very good in my courses. Math and English are my best. I tried physics twice already. No language problem--I took English there. Have some difficulty with grammar. My attitude is good. I want to go on in school, go to NAIT. It's far for me to come, so I have to bus from————. I'm usually half an hour late. My attendance is good.

Grade XII male:

I'm average in my subjects. I'm doing best in law, poorest in math, around 55. I get help from the teachers when I need it. My attendance is good.

Grade XII male:

I try real hard, every night, I try real hard. Sometimes it makes me sick when I try so hard and I get a bad mark. I love math and physics. I love biology. I love nature. I used to read very slow. I think this law in Canada should be changed to force kids to go to school. It's hard to explain but I think all of us could make at least 70 in school. I think we are gifted but people just don't want to use their

Grade XII male (cont'd):
heads. One reason is the law isn't forceful. In English when I write something, it seems o.k. to me. Then when I read it over, it doesn't seem so great. But I try. In psychology, they tell us how to study. Sometimes I study till three in the morning. I have silence, I try to keep as many things in my head as possible. My attendance is perfect.

Grade XII female:
No problems with language. The first two in the family failed grade one but I didn't because they taught me English. I like what I'm being taught. It's interesting because I took what I wanted to take. I'll be out of grade twelve soon. My attendance is o.k.

Grade XII male:
I have no problems. I love school. I never skip. My marks are all good. Writing is no problem but my reading needs improvement.

Question 4

(c) How do you perceive your relationships with your peers?

Grade X female:
I don't bother with the other students. I only stay with my cousins and my Muslim friends that are from my country. The others, I just talk with them in class or after class.

Grade X female:
I get along with everybody. I'm Lebanese. I stick with them. But I get along with the English too.

Grade X male:
They're pretty good. You get to understand everybody. I know a lot of Lebanese here but I have other friends besides.

Grade X female:
I get along fine. No one criticizes you for what you are. I don't think anyone thinks that's right. Neither do I. I don't have too many friends going to this school. My friends here are both Christian or Muslim.

Grade X female:
We get along. They're friendly. My friends are usually Lebanese Muslims. But I feel friendly to all.

Grade XI female:
All my friends are Muslim. I have English friends in school but I hang around with Muslims.

Grade XI male:
A friend is a friend. I don't care if he's Muslim or Christian.

Grade XI male:
All my close friends are Lebanese. I have a few English ones but I wouldn't trust them too much. I wouldn't trust them for anything important. I have a few relatives here and the other Lebanese boys and I trust them.

Grade XI male:
I hang out with my brothers mostly. My friends are Lebanese Muslims.

Grade XI female:
My friends are Lebanese girls. They're easier to talk to. Some things, if you told them to a Canadian, they would think you were wierd. We are different. Our values are different.

Grade XI male:
I get along good with them. I don't know many Lebanese. I just know them to say 'Hi!'

Grade XII male:
My friends are Lebanese. It's comfortable to talk with them.

Grade XII male:
Eighty percent of my friends are Muslim.

Grade XII male:
My friends are Muslims. I know lots of white people, lots of black people. They're all very nice.

Grade XII female:
Some of my friends say, "Why don't you go out with us for a drink or something." I don't say, "I can't, it's against my religion." It's hard to bring something like that up. I've told my closest friends, but not everybody knows it.

Grade XII male:
I get along good with other students.

Question 5

(d) Have you ever felt discriminated against in school?

Grade X female:
No. I guess they understand. No one bothers me.

Grade X female:
In junior high, you know some kids are immature and someone prejudiced. You know, you hear all this news about Arabs. When some Muslim students are better in some subjects, they hurt them. They always want to put them down. My brothers are in junior high now. They say some students are prejudiced. I just tell them, "They're jealous of you. Ignore them. I went through it. Look at me and look at them now."

Grade X male:
They used to bug me when I was small, in elementary and junior high.

Grade X female:
Not in this school. When I was in grade six, they used to call us Paki.

Grade X female:
No, I never felt any discrimination.

Grade X female:
The attitude of one or two teachers. She always picks on you, even when you're paying attention. She doesn't pick on others. I failed the course. There are other teachers, the other Lebanese tell me, they pick on them. They give them dirty looks. They think Lebanese are too conceited. Some of the kids go around saying, "Lebanese number one!" The teachers just look at you real mad.

Grade XI female:
In junior high, they would call me some names.

Grade XI male:
No, I haven't experienced discrimination here.

Grade XI male:
If they did, I would discriminate against them. It doesn't bother me. Whatever they say, they get the same back. If any teachers did, I'd stick up for my rights, and they'd be in a lot of trouble.

Grade XI male:
In junior high and elementary, I used to get really upset with name calling. It's not so bad now. In school, teachers called me Arab. I left the class and went to see the principal. He put a stop to it. He said he has Lebanese friends.

Grade XI female:
I don't really look Lebanese. So maybe that's why I've never felt discriminated.

Grade XI male:
When I was in grade seven, they called me "Paki." It bothered me.

Grade XII male:
None.

Grade XII male:
Last year the East Indians had problems. People were suspended for discriminating. That stopped it.

Grade XII male:
Sometimes when I tell people I can't eat pork because it's against my religion, they make fun of it. So I try to ignore the guy. I don't like it.

Grade XII female:
I wish people weren't so prejudiced. They think of us as carpet riders or camel jockeys. It's not just the Lebanese--blacks and others too. The boys say, "I don't want to sit with her, I might get fleas."

Grade XII male:
There have been a couple of situations. They call names. But later you see them talking to each other.

Question 6

(e) What are your aspirations after high school?

Grade X female:
I used to want to be a nurse. But you need all the hard subjects. I'm taking math 15. Now I said there's nothing else to do but hair dressing. That's no good. I don't know what to do. I'll talk to my dad about finishing school. If we stay there (Lebanon) maybe I can finish school. Maybe I could learn to be a teacher for grade one or two in English. You have to have all the top subjects.

Grade X female:
I would like to be a lawyer, but I think of how many years it takes. I may go to NAIT and be a dental assistant. I keep changing my mind. But I'm taking my matric, so I'll be ready.

Grade X male:
I don't know. I should, but I don't.

Grade X female:
No, I haven't thought about it. I haven't got much choice. When you know how Muslims are. You really can't do what you want to do. It depends on your parents. What they want you to do. Right after I get out of school, I'm supposed to get married. I don't want that. That's what my sisters did. I'm the youngest. One sister went to NAIT and took photography. Her husband took it too, and they got married. I might go there too. All my sisters married Lebanese Muslims.

Grade X female:
I don't want to continue after high school. I'm just going to get a job. I think I'd be better off. I might decide to go to NAIT. I'd like to help elementary teachers. In junior high, I took teacher's aide and I really enjoyed it. I like working with kids.

Grade X female:
I want to be a secretary and take a business course.

Grade XI female:
If we don't go back to Lebanon, I'll go to NAIT, and take hair dressing. I love fixing people's hair.

Grade XI male:
I want to get my Ph.D. in engineering, so I can go into construction.

Grade XI male:
Maybe NAIT--accounting course.

Grade XI male:
I want to open up my own business. I want to have my dad with me. He works for the city. A couple of times he almost got killed. I get upset when I think about it. Once I came home, he was lying in bed and couldn't move. I cried. I was going to do something about it. My brothers and I were going to try and get a gas station.

Grade XI female:
I'm thinking of going into hair dressing, then I'll get married and be a housewife.

Grade XI male:
I want to be an optometrist.

Grade XI male:
I want to go to NAIT and be an electrical technician.

Grade XII male:
I plan to go to NAIT for dental mechanic technology.

Grade XII male:
I want to make something for the Muslims. I'd love to be a carpenter. I did think of being a dentist. I'd love to be a business man. I'd like to build my own houses and sell them. I've never had carpentry. I should have taken it. I'll need one year at NAIT and four years apprenticing.

Grade XII female:
I was going into social work but when I heard it was four years, well--I've had a rough twelve years, and some problems. I'd like to work with children. I'm the middle child in the family.

Grade XII male:
I want to be educated and to own my own business.

Question 7

(f) What are your thoughts on drugs and alcohol?

Grade X female:
I see the trouble they get themselves into. I say I'm glad I'm not like that. If they were all Muslims they wouldn't do it.

Grade X female:
It isn't bad here. I thought there was going to be a lot of drugs here. No way. Everybody lives up their own lives now. I was really surprised. My friends don't smoke up or take drugs. They drink like everyone else on occasion at a party. I don't touch anything. I get along with everybody. They know me. They know I'm a Muslim.

Grade X male:
I have no need for either. They're not good for my system.

Grade X female:
Everybody does it. A lot of people do. It's bad. It affects their studies, their attendance.

Grade X female:
I'm not into it. But I think it's quite low. I read in our school newsletter, they found booze in the girls' locker room.

Grade X female:
Some come in the school to drink. It's not a large number in this school.

Grade XI female:
It's not bad here. People get caught. At——— and School I, it's bad, but not here.

Grade XI male:
Not into either.

Grade XI male:
Drugs--there's lots of drugs here. Alcohol--since summer came, there's a lot of it. But I don't do nothing. I don't even smoke. So I don't know who's doing it or what. Maybe fifteen percent. It's totally different from School I.

Grade XI male:
There are a lot here. Students often smoke dope or drink. I tried it once. It's a waste of time. My brothers and my friends are clean.

Grade XI female:
Not all that bad, compared to School A. But it really depends on the kids you hang around with. No one twists your arm. It's not so bad here as there.

Grade XI male:
I don't know about drugs. I'm into health habits myself.

Grade XII male:
I have nothing to say about alcohol but they smoke pot. It's terrible. You can't even breathe. They're supposed to go out of the school to smoke but they don't listen. School I is worse. That's why my friends wouldn't go there.

Grade XII male:
I don't like them at all. It's not going on in the school. But probably outside the school. Mayby twenty-five percent, much more at School I.

Grade XII male:
I guess all the English kids drink. This school is clean compared to other schools. I talk to them. They say, "Do you want to go to a party, or have a drink?" I say, "No." They look at me wierd. Like they don't want to be with me--I'm square. That's why I hang around with Muslims. They don't think the way those English guys do.

Grade XII female:
Some say why don't you come out for a drink or something. I say, "No." It's against my religion.

Grade XII male:

> I feel different from other people. I feel uncomfortable. If I go out with some of my friends, if any of them want drugs or drink, I leave them. I don't get involved with that kind of thing.

Question 8

(g) Do your values conflict with the school or with the teachers?

Grade X female:

> You're supposed to wear shorts in gym. I didn't tell her that's why I don't go to gym. They phoned home. My mom told them, "She's not going to take gym, it's coed." I feel uncomfortable. I don't like it. Now they won't give me my credits.

Grade X female:

> They know I'm a Muslim. I'm not ashamed of it. I'm proud. Sometimes when you're taking up a subject about Lebanese, about Arabs or what's happening in Iran, especially in social, sometimes the teacher puts the Lebanese down. He criticizes a lot of people. He puts the Dutch down too, and everybody. The kids don't like it. They say, "She's Lebanese, why does the teacher put people down like that?"

Grade X male:

> If you go out with your friends and they want to drink, it's against your religion to do it. You feel out of place. So you have a bottle of pop. I know why my religion is against it.

Grade X female:

> I stick to my values. Some may say come for a ride and I'll go. But if they want to smoke drugs or drink, it doesn't bother me. I don't do it. There's conflict between my values and some teachers. We refuse to use lard. She gives us shortening. In grade nine the teacher said, "All we buy are pork weiners." I said, "It's against my religion to eat pork." She said, "I'll try to get beef"--but she never did. She just didn't care.

Grade X female:

> There is a definite conflict between my values and those of the school. We're not supposed to date. It conflicts with my friends. I have to say "I'm babysitting" or "I'm going out with my parents tonight." You're so afraid of asking your parents because of past experiences when they say, "No," when you were younger. So I kind of back away from that. Teachers hold grudges against us because we are Lebanese and because so many of us go to this school. Some of us were speaking Lebanese in a group. A teacher came along and objected and said, "Speak English!" If others are present we speak English, when we're alone we like to speak Lebanese.

Grade X female:

> The teachers look at you real mad. They think we're conceited because we're Lebanese. They pick on us.

Grade XI female:

> They don't understand our religion at all. The teachers believe in Jesus--we don't. Sometimes a teacher, she asks me why we don't believe in Jesus. I say we believe in Allah and Muhammed is his prophet. In social and English, Muslims are often discussed.

Grade XI male:

> In the old country you make friends fast. Here it's different. There we live like brothers--Christians and Muslims. Here it's different. They believe different.

Grade XI male:

> Not really. I have Lebanese friends. It's my own choice. My family prefers it. I have hundreds of English friends here, but it's just "Hi, Hi"--nothing serious.

Grade XI male:

> Sometimes I feel out of place. People say come do this or that. I think for myself and don't listen to them.

Grade XI female:

> In phys. ed., going swimming, or on ski trips, I can't go. The school doesn't know why I can't so they don't understand. I just skip instead. The teacher never asked why.

Grade XI male:
I am what I want to be. I don't do what others do unless I really want to.

Grade XII male:
I don't let others change my values.

Grade XII male:
There is a conflict of values. But it doesn't bother me. I stick with what I believe in and what my parents taught me. There are so many people around me, just like me. My friends don't smoke or drink alcohol.

Grade XII male:
I think we should follow one law--the law of Allah (God). The things I believe in makes me enemies with them. I don't smoke or drink. When I see them do it, I don't really mind if they do it. But sometimes when people drink, they get a little pushy. I don't like it. They change. Drinking should be outlawed. Allah said it in the Koran that once you drink, you want more and more.

Grade XII female:
I'm not allowed to go out with any English guys. When I'm asked, I just say "No." I don't say it's against my religion, cause it sort of turns them off. In my food course, I say I'm not allowed to eat pork. I'm not going to say a certain part of my religion is wrong or stupid--no way. I wouldn't eat pork no matter what. I do believe what it says in the Koran. We ask the teacher for Crisco when we make pies. The other students use lard.

Grade XII male:
I feel uncomfortable, different from other people. If my friends want drugs or drink, I leave them. I don't get involved with that kind of thing.

Question 9

(h) How do you and your peers view the elderly in our society?

Grade X female: I respect them.

Grade X female:
Most kids think they're old-fashioned, traditional. They hardly talk about their parents. They stick together like a team but they hardly ever mention their parents or grandparents. When they do they call them names like "Old bag" or "Hag." They don't care about them. I like old people. I talk to them like I talk to my friends. I have a lot of feelings towards them. They live in this society. They look at this society and how it changed since they were here first.

Grade X male:
I really respect them. Kids my age at school don't.

Grade X female:
We all listen to the older people. I respect them. If they treat me badly, I don't treat them badly. When they are very old, maybe they should be put in homes.

Grade X female:
Some teenagers respect their elders, some don't. Muslim teenagers respect older people.

Grade X female:
Students here try to trick teachers. They think teachers are stupid and they can do what they want in class. I treat them all the same. I respect them.

Grade XI female:
Canadians don't think of their parents like the Lebanese do. In our heart, we feel strong for our parents. We care more about our parents. I'm not saying Canadians don't care for their parents, they don't care as much as Lebanese do. If a person dies in Lebanon, they won't get over it for a year. When English people die, they forget it just like that. Lebanese don't forget. They don't take it lightly like that.

Grade XI male:
I like them a lot. I respect them a lot.

Grade XI male:
They don't give them a fair shake these days. They laugh at them. There's no more respect. Everyone is going to be old someday. You don't cast them aside because they're old.

Grade XI male:
Other people say old people should die. I get along good with old people. I like them.

Grade XI female:
The youth ignore the elderly. I like being with them and talking to them.

Grade XI male:
Some people like to see them struggle. They yell "work old man, work." I don't think it's nice. They know more than we do. They've been through more, so they don't have to be put down. If they live with the family, the grandchildren put them down.

Grade XII male:
I like elderly people a lot. I respect them. Canadians don't care about their parents. They want a car and girls and go to parties. They don't care.

Grade XII male:
My friends like old people, and feel sorry for them. I, myself, like elderly. I don't like to see people bug them. I think old people should live with their families.

Grade XII male:
We, Muslims, love each other, all ages. The English, they say "my old man" or "my old lady." I just couldn't do that. I say "my mom" and "my dad." I almost got to that point but something pushed me away. I couldn't do it.

Grade XII female:
I respect them.

Grade XII male:
I respect my parents, my grandparents, anyone older than myself.

Question 10

(i) What are your thoughts on a religious ethnic school?

Grade X female:
The Christian ways are different. If we had a Muslim school it would be better. Once the little kids grow up, they're going to learn the ways of the Christian.

Grade X female:

My parents don't really know what's going on with young people here. I know, I can see what it's going to be, how life is going to become. It's going to be awful. I'd like my brothers out of these schools soon. I wish we had our own school. I say to my parents, "Don't send my brothers to junior high here." I see the kids taking drugs there. You see kids selling drugs in junior high. I don't know where they get the junk from. We have to get my brothers away, maybe to Lebanon.

Grade X male:

I think we should have our own elementary school.

Grade X female:

I wish we had our own high school, junior high and elementary too.

Grade X female:

I went to Sunday school for three years. I gave it a try but I really didn't like it.

Grade X female:

I would like it if we had our own school, from K to twelve. When we are together in the halls, we speak Arabic. The teacher looks at us and gets mad. She thinks we're talking about her but we aren't.

Grade XI female:

I think it's a great idea. You can keep your language alive. I'd like to read and write Lebanese language. My parents know how. My brothers would like to learn too. I would like to see us in a separate school, not just to grade six, but to grade twelve.

Grade XI male:

I wish there was a Muslim school here. I think it would have helped people like me, when I came here and didn't know any English. I think it would have been more understanding. It seems a shame to fail a grade for a language. I wish Arabic was taught in the high schools here.

Grade XI male:

In the elementary I would like us to be in our own school. Because in this society we don't know too much about religion. But at the high school level? No. Not too many would go. Too many are worried about what other people think. I don't like that. You should do it of your own free will. They do what their friends in the major society want them to do. They worry about what the English think about it. Our children should learn by the time they are five. Some parents don't know enough to teach.

Grade XI male:

I would like to see us have our own school. I do like meeting other people too.

Grade XI female:

I like a school where everyone is mixed. But I do wish we had our own school here to grade twelve.

Grade XI male:

We shouldn't be separated from the majority society. Junior high would be a real problem if we were separated in elementary. We would avoid others because we didn't grow up together.

Grade XII male:

I favor a school of our own for our own religion. The guys born here don't seem to know much about religion. They don't know how to pray or how to read Koran. In Lebanon, I got one hundred percent. If Canadian Muslims had their own school, they'd know more.

Grade XII male:

It's good to have other people around you. But I think in the elementary school we should be apart. We need to have a better basis as Muslims so that when you are older it just comes to you.

Grade XII male:

If I was older and had money, a lot of money, I'd open up a Muslim school. We'd have Muslim classes. I know it would be hard in this society. People would come, maybe smash windows and beat up the kids. I'd like to help keep the Muslim kids Muslim. I personally think we should have our own school from K to twelve.

Grade XII female:
I like meeting other people and making friends.

Grade XII male:
I don't like the idea of a separate high school. It just makes for a lot of hassles. In elementary and junior high, it was really hard. If it had been a Muslim school, it would have been less shocking. I didn't get most of what was going on in elementary.

Question 11

(j) Are you "close" to your family?

Grade X female:
They have parent nights but my parents don't have the time. They don't have anything against the school. They are concerned about how I do in school but I don't know--my dad doesn't have the time. I don't know why she doesn't. They trust the school. We are a very close family. I don't like assimilation. Like in gym, you're supposed to wear shorts, go swimming and skiing coed. My mom told them I can't take coed gym. They let me wear slacks. But won't give me credits. I'm an individualist. I value our traditions. Health and happpiness mean success to me.

Grade X female:
My parents would like to come but haven't. We are a very close family. But my parents don't really know much. My mother's at home and my dad's working out of town. They don't know what's going on with the young people here. I see how life is going to become. I see kids taking drugs and selling drugs. Everybody wants to live up their own lives be individuals. It's changing all the time. That's what the teachers like to do--make everybody think alike. But everybody is not alike. They're different. I'm an individualist. Education,not money,means success. Happiness means success. Muhammed was a success. Successful people really know who they are, and what they want. They have everything out of life. They're satisfied.

Grade X male:

We're really close as a family. My parents don't come as much as they should--only by letters. They should phone home and make arrangements for my parents to come. People should learn to get along with each other, but be individuals, not assimilate.

Grade X female:

We were poor eight years ago. We didn't have everything we wanted. I think life was better then. If we needed something, we had to do something for it. Now we're too well off. Everyone was closer and friendlier then. No not yet. My parents don't come here. I think people shouldn't change in school. They should be themselves, individuals, not be assimilated.

Grade X male:

My family doesn't have problems to break a family up. We're close as a family. Are you kidding? No, my parents don't come to the school. I think people should remain as individuals and not let the school change them. Success, to me, is settling down and having something you really want, a good marriage and healthy kids.

Grade X female:

No, my parents don't come. We're a very close family. I think people should be individuals and not conform to the system. I don't think money means success. I think happiness is success.

Grade XI female:

My whole family are close to each other. Sometimes my parents come, if they have time, if they're not working. I think we students should retain our individuality, not be assimilated. When I think of success, I think of a Lebanese singer. I think of Fayez. Her voice is so beautiful. Ever since I went to Lebanon I don't think about English things anymore. After six weeks there, you talk Lebanese. You can't forget it.

Grade XI male:

My oldest brother came here first. Then we came. My dad comes and goes. I think if people go back once, they will return here. It's not easy to leave your home country where you grew up. There, everyone understands you. Sometime my big brother comes. Mother doesn't know English. She was French. She became a Muslim. There are five older than me, and five younger than me. I don't want to lose my identity at school. We are successful, we are happy.

Grade XI male:

People should be individuals. If everyone is the same it would be a very boring life. We're doing well, we've adjusted well. There's no need for my parents to come.

Grade XI male:

My family is doing fine. Success for me is people working for themselves. Like my Dad says, he wants to see us have our own business. There's no home contact with the school. I'm for individualism, not conformity. People should be their own person.

Grade XI female:

Contact with the school is only made if there is trouble. My parents work at night. They're janitors. Success is a good life and happiness. Money is not too important. I wouldn't want to be rich. It depends on the person. If a person is strong, the school can't change you. But if you're different, people think you're an odd ball. All the relatives are on the other side of the world. Dad said if we had our laws over there, it would be really good, cause the weather and climate is so good.

Grade XI male:

My family's doing fine. They want to go back to Lebanon. But the war--over there you have to be home by five or six. I think success is a good job, house and car and being happy. My parents don't speak English too well. The only one who can come is my sister, but she's at university and has a pretty rough schedule. People remain as they are. They don't let schools assimilate them.

Grade XII male:

My two married sisters are my family here. My parents are in Lebanon. I was sent here to go to school. Money is not important to success. You feel important when people know you and respect you. Respect with a job is better than a job with more money. I like to see different kinds of people together in this school. I think it's good to meet and talk with them. I'm an individualist.

Grade XII male:

My parents speak little or no English, so they don't get involved with the school. To me success is to have a good job, make money and support a family, including my parents when they get older. Money isn't everything but it is part of it.

Grade XII male:

No, my parents don't come, except my dad brings my lunch sometime. My dad and mom told me a lot about Islam when I was a kid. When I was into dope, smoking and selling it, I kept thinking Allah (God). I'd say to myself, "Don't do this thing." Once I started remembering, I had to work it out for myself. I couldn't talk to anyone, not even my family. I've learned when you follow Islam you go the right way. My parents helped me to come back to Allah. Success for me, is the world turning to Islam, personally achieving my potential--carpentry, a businessman and help Muslims. Assimilation was when I was on dope--like the other students on dope. I'm an individual. I fight assimilation by the majority society. It made me into dope. My parents and my religion brought me out of it.

Grade XII female:

No my parents have no contact with the school. No, I don't think they should. I am against conformity. To me success is happiness. We're a close-knit family. I think assimilation helps people to get along with each other.

Grade XII male:
Success is to be educated. Maybe someday I'll run my own business. No not really. Sometimes I wish my parents would come. But there's no time. My dad works at night. I don't like conformity or assimilation.

Question 12

(k) What is the purpose of religion?

Grade X female:
I see people doing bad things. I am strong enough religiously not to do them. We must not learn the ways of the English, which lead us away from our religion. I go to Sunday school with my family. Most of the Muslims are like me, when they see their friends doing wrong, they reject it. In gym we're not supposed to wear shorts or bathing suits where boys can see us.

Grade X female:
I'm a Muslim. I'm not ashamed of it. I'm proud. My religion is very important to me. It comes before anything else. Without religion some students don't believe in anything. What's the use of living--you're just moving around. If I'm sick or have a problem I just 'saleh' (pray). When you need help, you need more than your parents. You have to believe in Someone to get help from. To know Someone is there looking after me all the time.

Grade X male:
I know why my religion is against drugs and alcohol. I think the Mosque helps us as a family. We learn to pray. Religion gives me values for living. My friends aren't religious or they wouldn't be into drugs or alcohol.

Grade X female:
Religion is what you are, how you are brought up, values to live by. My friends are religious, so am I.

Grade X female:

Religion is a set of values. You belong to something, you feel a part of something. I believe in Allah. I'm a Muslim. My friends are religious.

Grade X female:

I like my religion the way it is--things we can do, and can't do. It helps us learn how to live. It gives us values.

Grade XI female:

I'm proud to be Muslim. I think my religion gives me guidelines to live by. It's good to know another language (Arabic). I like being Lebanese. The Lebanese who aren't Muslims are like us. There are a lot of Lebanese in this school who aren't Muslim, like the Druze (Druze are a sect of Islam, therefore are Muslims). We're friends to them, talk to them. They're very much like us.

Grade XI male:

I am fairly religious--it's helped me in this society. In the old country we were all friends, Christians and Muslims. Here people don't know our religion and don't understand it. They think we worship Muhammed. They think we don't believe in Jesus. They don't know our Koran. If they were more knowledgeable, they'd be more understanding.

Grade XI male:

The laws of the Koran give me a guide. I am just average religious. I would trust my life to a Muslim. But the Christians here are not really Christian. They don't know about Islam or Christianity. They only call themselves Christians.

Grade XI male:

I'm really religious. I stick by what my parents taught me about our religion. It keeps me straight.

Grade XI female:

I was raised by my parents a certain way. Islam is a way of life, not just a religion. It's a guide to help you here on earth.

Grade XI male:
I'm not very religious. But I don't eat pork, or drink alcohol. Islam gives me guidelines to live by. I talk about it with my parents.

Grade XII male:
I used to go to the Mosque regularly in Lebanon. Here I haven't been since I came. But I know my religion. I don't smoke, drink or eat pork. My religion gives me values to live by.

Grade XII male:
I stick with what I believe in and what my parents taught me. I keep people like me around me as friends--friends who don't smoke or drink alcohol. Most of my friends are Muslim.

Grade XII male:
Religion to me means Allah, the Greatest. If I live by Him, I know I'm going the right way. When I was having drug problems, I started remembering things mom and dad told me. It all came back, and made me straight. I've learned if you follow Islam you go the right way.

Grade XII female:
I follow my religion. I don't date, drink alcohol or eat pork. It's against my religion.

Grade XII male:
Islam is a way of life, a guide to follow, to give us values to live by. I feel different from other people. I'm uncomfortable with people who do wrong things. So I leave them.

Question 13

(1) What is your view of man in the world?

Grade X female:
If there were no wars it would be o.k. I see people doing bad things.

Grade X female:

Sometimes I really get scared and worried when I look at the future. I look at the world now and see what it's coming to--with drugs and everything. I think it's going to be a disaster at the end. With people taking drugs they don't even finish their education. Some people don't believe in religion anymore. It's all mixed up.

Grade X male:

Do you mean about Iran? I think it's stupid. Russians in Afghanistan. Iran cutting off the oil.

Grade X female:

The fighting, the crimes are all terrible. I think man is basically bad, well good and bad.

Grade X female:

I think man is basically good. I think the political problems in Iran and London are just stupidity. Life is short. Why have wars and disagreement like now.

Grade X female:

I think man is pretty good. Everyone should try to get along with each other. Then we'd have a good world to live in.

Grade XI female:

In some ways man can be evil. But I think he is basically good. I think men and women are equal. There are a lot of people in this world blowing their minds, especially the young people. I've a feeling this world is going to end very soon. If there's a war, it won't last long.

Grade XI male:

Here people don't care what happens. They don't put demands on themselves. They don't stand up for each other. In Lebanon it's different. You help each other. Here in the school we have support from each other.

Grade XI male:

Everyone has to live their own life. I don't think the present generation is good. I'm no angel but my generation is not good.

Grade XI male:

I think most people are good. I think what's happening today is stupid. We could have a war. They should get things settled.

Grade XI female:

I think of the way people around the world live. Everyone is different. I think man is basically good. I don't like to think of war.

Grade XI male:

I think man is going to destroy the world. Soon there'll be a world war. I think scientists are exploring too much, too many nuclear weapons.

Grade XII male:

Countries should help each other. There should be cooperation.

Grade XII male:

Man is very prejudiced and very selfish.

Grade XII male:

Man is basically evil if he has nothing to follow. If I didn't follow Islam who would I be. I know Iran is trying to get justice. The States is seeing their viewpoint. Everyone is mixed up. It could start another world war. I hope not. I hope Allah turns this world around, like it should be.

Grade XII female:

I wish people weren't so prejudiced. There are a lot of people who think of us as carpet riders or camel jockeys. They're against others too. People are very ignorant.

Grade XII male:

I think man is crazy today. All the things going on in the world are unbelievable. No one thinks of God anymore. Man is selfish and conceited.

Question 14

(m) What is your view of the teacher in the world of the classroom?

Grade X
Teachers don't understand minority groups. They only see their own backgrounds. They really don't care. They want us to be like them. Why shouldn't they be like us?

Grade X female:
When I think of teachers, I think of someone in an occupation like everyone else. Sometimes a teacher doesn't really try to teach. Sometimes I think they just do it for the money.

Grade X female:
Teachers do their job. If the students give them a hard time, they get mad. They don't always listen to the teacher.

Grade X female:
Most teachers are o.k. There are a few bad apples. Some I don't like. I don't hold grudges against teachers, but they hold grudges against us. Some let their private thoughts get into it. Some favor certain students. They can't seem to keep on a business level. Personalities get into it.

Grade X female:
I think students frustrate teachers by talking back and disturbing the class.

Grade XI female:
Teachers can be really cruel to you. If someone is talking, they get in a really bad mood. Some are really good, they just tell the class to quieten down.

Grade XI male:
Teachers try their best to help you.

Grade XI male:

There are some good, do their job and some are bad. If they could get along with their students too it would be better. Some teachers make the students hate them. They're really strict because they think that's how you learn. I guess if you're kind and teach, a kid will learn. Some are happy but some are grouchy for selfish reasons.

Grade XI male:

Some teachers are prejudiced against others. Here in this school teachers are o.k.

Grade XI female:

The teacher is someone who knows everything and we are coming here to learn. Sometimes it seems teachers aren't human. We don't see him so human with a family.

Grade XI male:

I think teachers are teaching as a job.

Grade XII male:

Some teachers are happy. They are teaching children but they get angry with the students who don't work.

Grade XII male:

Depends on the class. My chem. teacher jokes around. He has a pretty good life. An English teacher or a science teacher with a class who doesn't really want to learn, they make his life frustrating. He probably stays like that the rest of the day, and takes it out on all his students. If the students try hard then the teacher should have a pretty good life.

Grade XII male:

Some teachers are happy.

Grade XII female:

They're doing a job. Some are strict, some are easy, some are good, some are not so good.

Grade XII male:

Teachers have a job to do. Most teachers are more strict than others. Some are really nice, some are grouchy. The grouchy ones seem to know more. I had a math teacher like that. I got a good mark.

Question 15

(n) What is your view of yourself in this world?

Grade X female:
It's o.k. but not really happy here. I don't know if we go back if it will be better there.

Grade X female:
Sometimes I like to do things with my friends. My parents are against it. Sometimes I think what's the use of living here? I always go back, I'm Lebanese, I'm Muslim, I have to do that. I am living in this world. You look at everybody else. They do things different than you do. I don't really care if they live up their own lives and I live up my own life.

Grade X male:
I feel there's hope for a future ahead of me.

Grade X female:
I manage. I live alright like everybody else.

Grade X female:
I see myself as an average Canadian. I think. I'm alright. My character is good.

Grade X female:
I guess I'm like most students. I just wait and see what the future brings. We Muslim students support each other.

Grade XI female:
I feel comfortable with people. If I didn't care about them, I wouldn't bother with them.

Grade XI male:
I see myself like any other student who is trying hard to reach a goal.

Grade XI male:
I make the best of the life God gave. You can't throw it away. Governments have a cave man attitude which causes wars.

Grade XI male:
My concern now is to finish school. It's always on my mind. Sometimes I can't sleep over it. I'm anxious to get into the business world.

Grade XI female:

I think of where I'm going to be in ten years. I like to go to Lebanon to visit but I don't want to leave here for long. The relatives are there. Dad owns some things there.

Grade XI male:

Like everyone else. If I have any problems I discuss it with my friends or with my parents. Then I decide what to do.

Grade XII male:

I am at peace. I am happy.

Grade XII male:

I feel important to myself. I can't put it into words. I depend on myself to make a good life.

Grade XII male:

I'm very happy but I'm older now. I can handle it. But to think of the world before when I was younger. I couldn't handle it. The evil way people acted. It hurt me real bad, like taking my life away. That's when I got into drugs. Thank Allah, it's all behind me now.

Grade XII female:

I'd like to go to Lebanon. My parents say everyone is so friendly and so kind to you. Everyone is a Muslim in Lala.

Grade XII male:

It upsets me. I don't know why man can't get together and talk, to iron out problems. I get along good with other students. I like school. I have no problems.

APPENDIX D

Teacher Data

School I

Teacher A

1. What is it like to be a teacher of Lebanese Muslim students?

(The teacher stopped the tape at the beginning for reassurance of anonymity.)

> I don't recognize myself as being a teacher of a minority group, of having minority groups that often--they're just kids--they're basically the same. They're there for the same sorts of things--occasionally it does show up in that some of the religious events or holidays--but all in all I don't recognize the fact that they are that different.
>
> (a) Attitude:
>
> In terms of a particular student we share in common here--they have a different type of discipline--they don't appear to be as self disciplined as the kids here--or that's easy for me to understand. I have problems with some of them occasionally--I know it's not the student's fault. Maybe it's my fault because I don't understand the thinking behind it or the reasoning of the student. It's a lack of understanding--an ignorance. (______), I think is very immature for his age and is not an indicator of his ethnic group.
>
> (b) Ability:
>
> They lack some motor skills and some coordination skills. I would suspect a lot of the subject areas, a lot of the things we do in Phys. Ed. are new to them, they haven't been exposed to it. They seem to have a little different coordination, a different style that comes from playing, I guess, different games. When they hit soccer they're very good--

but gymnastics, volleyball, basketball--they're not very good at all. They're just not used to playing such games. They seem out of synchronization with the other kids. They don't seem to have the motor development or the motor coordination is different from our kids.
At ———Junior High, I had the opportunity to work with a lot of the girls. They're very shy and withdrawn for the first year until they gained enough confidence--I suppose it's from the culture or the way they've been brought up. It takes them a long time to come out and to be a part of the group--to take part. I would suspect from what I've seen of their athletic abilities that they get very very little, therefore are poorly coordinated.

(c) Language:

I would suspect that there are some explanations that he doesn't or they don't understand. The sharp kids usually ask. In the case of ———, he just doesn't care--it means nothing to him.

(d) Attitude:

They enjoy the sports--if they have not experienced the sport they're very apprehensive. They're enthusiastic--enjoy themselves.

(e) Peer Relationships:

Here again from what I've seen--it depends upon the individual. If the kid wants to get out, mix in, get out there and play--he can do it. if he's hung up because he's a different color or extraction--if that is a personal hang up with him then he'll never make it with kids--but if he goes out and demonstrates that it doesn't matter to him that he's Lebanese--but he can go out there and play soccer or football. The kids don't care if he's good skillwise--he goes out there and gives an honest effort and screws it up, it doesn't matter to the kids. They recognize him for the fact that he makes an honest effort and therefore he's accepted. If he goes out there and is afraid, and says, 'I can't play it,' he's going to embarass himself or be afraid the kids are going to laugh at him. Well he's got troubles. Color and racial extraction mean nothing to the kids--from what I've seen.

(f) Home Contact:

He's been there despite the fact that he doesn't accomplish a whole lot. If I can get him to come consistently I consider it a victory so to speak. I look at ——'s problem as one between he and I--I want to keep the parent out. These kids are under enough pressure without having Mom and Dad on them for one more thing. But if things do get bad we do phone home--We usually contact the kid first, talk to him, sometimes we have to phone the home to get a hold of him. If that doesn't have any effect then we phone the parent, if that doesn't have any effect, we refer him to the vice principal--which usually means by that stage it's time to go--take him right out of the class.

(g) Attendance:

They attend pretty good. ——, he's had problems but that's because —— is easily led and immature. This is a big place, there's lots of things going on, there's lots of different influences. Since I read the riot act to him he is more consistent even though he may not like the class he is there.

(h) Discrimination:

If there's discrimination, it's brought on by the kid himself. It depends on the individual.

Teacher B

What is it like to be a teacher of Lebanese Muslim students?

Quite frankly, I don't consider them to be different from anybody else. I'm quite surprised when someone calls someone by name and I say who and they say you know the Chinese. I say, oh yes he is Chinese. I don't really think it's a difference to me.

(a) Discipline:

Both —— and —— are not punctual, they are often late. ——'s no longer in school as you know. —— is often late for class and has to be told about it. But "I have an excuse"--she has a reason for it.

(b) Ability:

In both cases they're high achievers.

(c) Language:

Both were very good--I don't know what the home life is like--I don't know if they're first generation Canadians. Do you know? If anything they're better in English than native Canadians. I think they've worked a little harder at it perhaps because English isn't spoken at home. But they're a little brighter than most kids. Going back to your first question. I didn't know that ——— was an ethnic minority until you told me. Right? (chuckle)

(d) Attitude:

She didn't get an assignment done. I'd say are you going to do it now. She'd answer, "Well yah."

(e) Peer Relationships:

Both girls were different. ——— hung out with a non-Lebanese crowd that is all out of school now. I don't think that has anything to do with her ethnic origin. The difference was I had bent over backwards with ——— because she was getting 65 or better and the others were trailing 40 downwards. She was much smarter than they were.

(f) Home Contact:

I've never made a home contact--I've never had to with ———. The ———'s didn't come at the one event we had in the fall.

(g) Attendance:

Then she doesn't come for one or two days and doesn't see anything wrong with that, maybe a home thing.

(h) Discrimination:

I don't think they discriminate against one another--it's just a general--(probe). Not generally speaking--conflict is just racial in that they are sensitive and overreact when someone says something about race. I came in one day--the class was waiting--as I entered ——— jumped over his seat and grabbed another student and said "You apologize." At the same instant ——— was storming out of the room. ——— thought the other student had called her a Paki. He was jumping to her defence. But it was not that at all. ——— had told a joke, it sounded like Paki and all ——— heard was the punch line. ——— also heard the punch line and her action only reinforced what he thought he heard. ——— looked and said, "It's stupid, it's ridiculous," and she laughed about it--that was her attitude. There is that kind of conflict constantly. Probably a reverse form of racism, there's a snobbishness there.

Teacher C

What is it like to be a teacher of Lebanese Muslim students?

I never thought of it that way--now that you mention it (chuckle) I don't know--I never singled them out.

(a) Discipline:

No different to teach from others. I haven't any discipline problems with them at all--not any more than I would with any other one. Perhaps it's my subject area--I have one boy who's a terror in the academic area but I have no trouble with him at all.

(b) Ability:

They achieve as much as they want to--that holds true for any of them--I've got both sides, or I've got all three--——— is just excellent--he's the kind of kid I know he'll do well wherever he goes--whether he becomes a mechanic, or whatever--I know he tries real hard--he does the extra things that make you respect him. He's excellent and has a very good attitude. ———is another good student--not as good academically, lazy I guess--that's the other class --again, how can you pin that down. But again a very good lad.

(c) Language:

Their penmanship isn't as neat as it can be. I don't have them hand in written assignments. The assignments we do, are reading from the book and answering questions from the back of the chapters. That really depends on the kids. I know ———could do better than he actually does--

this is as much as he wants to do--so he doesn't put out any effort--the other end of the coin--we have———, who does the assignments, does the extras, does the effort and his assignments are in the 80's and 90's and 100's. His exams are always high--why? because he wants to be. I really don't see them that different from anyone else.

(d) Attitude:

Depends on the kid--like I had ———in grade X, XI and XII now. He's really changed. All of a sudden he's saying, "Hey, I'm really learning something here." He's found some worthwhileness out of coming. He's trying to get something for his dollar as he can which is good. That's really nice. I can't say enough good things about him.

(e) Peer Relationships

Good--really good.

(f) Home Contact:

None whatsoever. The only time I ever get into a home contact is when I'm having a real problem with the kid, eh? Or when--I've never seen any of their parents come in for open house--or meet the teacher night so I've had no real need for home contact--you can tell when they're bugged inside.

(g) Attendance:

It's good--excellent.

(h) Discrimination:

You mean do they make jokes about their ethnic origin--no.

Teacher D

What is it like to be a teacher of Lebanese Muslim students?

I don't look at it like that. I'm teaching a math 13 class--the class you observed--it's the only way I look at it. I'm really not concerned with ethnic--I'm primarily concerned with it being a math class--I'm not trying to evade your question.

The two you observed in the class are the good and the bad--the one nearest you was a recent arrival, ——— been around before I came here, has adjusted to our Canadian ways or Canadian student ways more so than ———has--there's another difference--———is different from ——— ———is one of my math 15 graduates from last year--I don't know why he's registered in my class--he doesn't have the capabilities--he came to us last year and he thought his capabilities were a lot more than they actually were--we tested him several times. Some of the major concepts are still weak yet that's why we put him in math 13 and not math 20 or 23 as he was requesting. They are two different students of the same ethnic group.

(a) Discipline:

That is a very special group--it's a class of repeaters of math 13 and math 15 grads--ability levels are really low--motivation is one of my biggest concerns--so I get sidetracked a lot--which is o.k. I suppose--really, my objectives as far as being successful this year with that group--the last report card average was around 45--I think some of them (five or seven) probably will advance on to the next course; the majority will get their credits but will not be able to go on--one third of them will be failures--below 40%--I think ———is in that group--he's ranging between 10 and 25%.

(b) Ability:

I think there are three different groups there--he's more interested in cars and girls--math is an abstract concept and is not his bag.

(c) Language:

I think in ———case it may be--he's not afraid to come to see me individually about certain terms--last day a similar word which has changed over the years in math--whereas he was correct also in his reply--he assumed he was wrong because of the word I chose to use--last name? I just know them as ———and———.

(d) Attitude:

———is very lax--not too disciplined about doing well--I don't think he has the capability to go on in math--that's my initial evaluation. ———is a little structured, a little more organized in his work and I think a little more capable and I think some of his math background needs to be reviewed--he'll be more successful.

(e) Peer Relationships:

I know that ———'s friends are not restricted to his nationality, his ethnic group. ———is restricted to people of his own ethnic. I know he has friends--I don't know how closely related they are--he was brought into the classroom by a former student.

(f) Home Contact:

None at all--parent teacher night is scheduled in three weeks--I doubt I'll see ———'s parents but I may see ———'s parents. I just think there's very little support there as far as staying in school goes.

(g) Attendance:

Actually ———'s attendance is better than ———'s--———has a habit of staying away--I haven't looked into the reasons yet--I've discussed this with other teachers and it's consistent--averaging once a week.

(h) Discrimination:

Certainly not with ———--he's well adjusted --I don't know when he first arrived here----I suspect some initially. Discrimination in not accepting the prim and proper method of answering. He quickly learned Canadians don't reply that way--if there was any--it was minor at least in my class.

Teacher E

What is it like to be a teacher of Lebanese Muslim students?

I don't find it a problem because I treat them like ordinary students. Particularly in grade eleven there's a chance for them to tell us where they come, what it's like, what they eat, etc. I have every student produce a country. The whole group gets the benefit of their experiences.

(a) Discipline:

There's usually no problem--if anything they tend to be rather quiet.

(b) Ability:

Average--some above, some below average--sometimes if they've just arrived here they have problems. One girl from Fiji--she came from a male dominated society where she does as she's told--she's thrown into the Canadian society where school's been going for two or three days--she had culture shock--but she's coming out of it now.

(c) Language:

In their expressions--it's refreshing--different but grammatically correct. Sometimes it gives us an insight.

(d) Attitude:

Depends on the individual--generally some of them have difficulty because of the way it's expressed --to this Fijian girl--there must be an awful lot that is strange--she's adapted quite well.

(e) Peer Relationships:

Sometimes particularly if they're a different color--it can be a problem--this little Hindu girl--I thought it might be to start with but she got along with the girls beside her. The football and soccer teams have jokes--"blackie," "whitie," "fawn," etc., that they use among each other--if a black guy goofs they say "Just like a white man. We've had to check these--because if they go to play another team--the other team wouldn't see it the same way.

(f) Home Contact:

Some do--some don't.

(g) Attendance:

Good.

(h) Discrimination:

There may be underneath that I don't see--but I don't think so--each one has to get up on his feet to speak--at the beginning of the year there might be. Then when they get used to going around together it sort of solves itself. With ———, when she first came in people were

> want to back off her. Someone said I'll look after her and took her around. ——— and ——— were very tight together but they associated with the girls around them--they were in the French group--a very high-powered group--people who were interested in finding out about other people.

2. What is the teacher's view of man-in-his-world?

The following areas were inquired into in an attempt to answer this question: teacher's view of (a) self, (b) religion, (c) values, (d) society, (e) the student, and (f) education.

Teacher A

> (a) View of Self:
>
> In terms of trying to influence other people, I just feel it's a lost cause. There's three other guys I work with who preach the same philosophy. You can live it, you can talk about it but it's a lost cause. For me personally. I live it, I preach what I live and I live what I preach--but in terms of having a general impact, I know it's useless. Personally, as a teacher I'm very frustrated with it--I could quit--tomorrow.

Why did you become a teacher?

> When I graduated from high school--I worked with juvenile delinquents for three years. I got a football scholarship--I was playing football--so I thought I'd get into education--I enjoyed sports. Teaching seven years.

What kind of teacher do you perceive yourself as being?

> Sometimes great, sometimes terrible--I'm concerned about what happens. I can do something about it some of the times. But pretty often I'm just totally frustrated with them. I spend a lot of my time helping individuals--trying to be sensitive to the kids' needs--at the expense of the curriculum I've got going at the time.

Joys of teaching?

The kids.

Frustrations of teaching?

The system, the paper pushing--people telling us we should be doing this or that, who really don't know what the hell they're talking about. What frustrates me most is there's a little incident, it gets blown up in the paper, it's always our fault. I know better because I've been through some pretty intensive, analytical situations with kids--in problem areas--the thing that frustrates me the most is, the School Board's willing to accept it. They're willing to let people put the blame on teachers and they're willing to do it themselves rather than sit down and say there's something wrong with the system, let's do, refurbish the whole thing--they're not willing to do that--they're a bunch of politics. I just feel like saying give me my kids, give me a room and don't bother me, I'll make out just fine.

What do you perceive yourself doing in five or ten years?

I've already started my own business--in two or three years I'll be out of teaching. I get no sense of job satisfaction, no sense of accomplishment in terms of advancing, wholesale sporting goods. You can't advance in teaching--you've got people lined up forever to be principals--who wants it? Time was when teaching had an honorable reputation, or carried some prestige. Now, despite the fact you don't get paid at a decent rate, there's no prestige in teaching. It's a crummy job. You get zero tax advantages. I don't think you can be a teacher and not take teaching home with you.

Relationships with the administration?

The administration in this school? No. The administration downtown and the Board? Yes, very definitely influences my attitude. I don't know, I have very little occasion to sit down and talk with her.

Needs of the students:

> I think I need to do that first of all. First I have to determine what their needs are. What they say they are and they actually are, are far apart. In my own classes, I see the kids enjoying and improving what they are doing. I think I have met their needs as such. If they're not learning and they're not enjoying it there's something wrong, either I'm not communicating to them or they're not communicating to me. There's something wrong there.

Teacher B

(a) View of Self:

> I've been called an egotist. When I die there will be a lot of people who will like me a lot and a lot of people who dislike me a lot, and very few who haven't made up their minds. I'm a strong person--I get things done, I make decisions. Eventually you're going to have to tell someone whether you mean to or not that they're inefficient because you are efficient. I think I'm the type of person who takes on too much. I've always got five or six things going at one time. I've done three productions this year at this school--they've all been extra curricular. In spite of how it sounds, it does reinforce my teaching, I don't see it taking away from it. I don't have time to say I'm busy why aren't you. I don't feel I want to sit in judgement on someone else.

Why did you become a teacher?

> After high school I was two subjects short for grade twelve. Unfortunately I got three scholarships for my grade ten at the University of Alberta. They had to be used that year. There was a teacher shortage. The head of the music department persuaded me to take Jr.E. and the next year they would offer a B.Ed. in music. That's how I got involved in teaching. They didn't and five years later they still didn't. But rather than go out to the country to teach and give up my music teacher, Madame Le Saunier, I opted to stay in town and I got a job at Alberta College teaching piano--I was there for

five years. Then I went to the Conservatory in Toronto for three years. Ontario wouldn't give me any credit for my Jr.E. and I. so I worked for an advertising agency for two years. Then I traded in my ulcer and opened up a music studio studio in a shopping center, eventually became two studios in the shopping center. I went to work in ———— --was music director for the United Church, with private teaching to augment my salary. I was there three years. I had a student who is on the concert tour now in London. I said for two cents I'd go back to U. of A. and pick up where I left off--my wife said why don't you? So I did. That's how I got into teaching. I was music superintendent in ————. Then I came into ————--that was ten years ago. Actually I've always taught but not in a school setting.

What kind of teacher do you perceive yourself as being?

I think I am fairly strict. But I hope I'm fair. Being human we do the wrong thing periodically. I don't think I'm a pushover with the kids. Because I am strict I demand and get more than teachers who aren't as strict.

The joys of teaching:

I like the kids best about teaching--certainly not the administration.

The frustrations of teaching:

The thing that frustrates me in my area is if everyone could realize how important drama is--to developing the human being--and therefore makes him a better person in the subject or in life, our whole educational system could change, but there's this lunatic fringe which keeps yelling back to the basics and they don't really understand. The minute it's classed as art, music or drama, Ukranian or French it's a frill subject and they have to learn to do mathematics and science, etc. and all the important subjects. Yes, I take teaching home with me.

What do you perceive yourself doing in five or ten years?

Retiring.

Relationships with the administration:

> Within the last two years, yes. The other eight years here were almost Utopian. The principal plays it by the book. If it's in the book it's right. I don't think anyone knows how the principal views anyone or anything. I personally feel that I'm not one of ———favorite people. It has to do with the fact that I teach a subject which ———could care less about. The principal's directly responsible for the music department going under. If I leave the room across the way it will go under too. They're not going to get someone who fights like I do. I was here for four years. I had a seventy-five piece concert band out of one hundred and fifty kids registered in band music. At the moment they don't even have enough kids registered for one class. I've been away six years.

Needs of the students:

> The needs of the students are tremendously important. How do I know when I meet their needs? You never know. Am I right? I think so. I'm dealing in a subject area where we discourage linear thinking. We propose a problem; they work through the process to arrive at a solution. Often when they arrive at the solution--we take them back to the original and try to find another answer to it. They're always in a developmental stage. Sure we have to settle for product at a certain point. But even that product is in a state of process--I'm talking about plays, about developing speech movement, about developing a human being. Whereas in linear thinking there is a right answer, at least for now--multiple choice, etc. In drama, you're always in process, no product. Twenty people in the room can arrive at twenty different solutions--and all be right--it's marvellous.

Teacher C

(a) View of Self:

> I believe in what I'm doing, probably more strongly than I should--I believe I have something they can take with them and that I'm willing to share with them--for the rest of

their lives.

Why did you become a teacher?

I've been teaching about seven years--I like teaching--I don't like putting up with the slowness of the administration. If it wasn't for the kids I'd really wonder what are we doing here. Back in Grade IX the teacher in automotives encouraged me--he said why don't you go out and talk to the kids about your interests--I did. At that time in '65 the government opened up the purse strings in bursaries and grants, etc. I was counselled --they had a pretty good head at that school.

What kind of teacher do you perceive yourself as being?

The best--I wouldn't be here if I didn't feel that way.

Joys of teaching?

A feeling of satisfaction--the kids turn me on--some days they don't.

Frustrations of teaching?

Bureaucracy and the slowness with which it moves.

What do you perceive yourself doing in five or ten years?

That's a big problem--I've been wrestling with. In grade IX I had a goal--I've reached that goal--I sit back and say what's a guy like me doing here--I might get another degree--but not in education--Voc.Ed. doesn't do anything which is going to help me. I'm looking at engineering.

Relationships with administration?

Do I take teaching home with me? Yes, I do. --too much. My relationships with administration? I guess I do. If they decide to can some money out of my program--I guess so... What do they think of me? Today or a week ago? I blew up on Thursday. I grew up in industry--I know what industry's like--it sure isn't what this is like. I don't know what's happened--all I know is my frustration level is up and it's not the kids. If it wasn't for them. I'm in a fortunate position. I can work anywhere in Alberta--and it's lucrative enough. I can say, "Stick it."

Needs of the student:

I have a hard time saying no to them when they do strange little things like staying half an hour to tighten up bolts, push a car in for me--the kinds of things you don't expect them to do--they're satisfied, I've met their needs.

Teacher D

(a) View of self:

I see myself as a minority now.

Why did you become a teacher?

The work atmosphere--I enjoy doing and I still enjoy doing--I used to be in Phys. Ed. and I enjoyed coaching and all the extra curricular routines--I left that--because I may have been burnt out in that area. I am in math full time. I look at math as a new challenge, adding years to teaching as far as I'm concerned, two years here altogether four years.

What kind of teacher do you perceive yourself as being?

I try to be very fair and honest--those are my basic guidelines--at the same time I'm putting across the concepts of the course.

Joys of teaching:

The contact with the students, the interrelationships with key people, with young people.

Frustrations of teaching:

I do take teaching home--so my wife says. Different people--who don't cooperate. I can't fault them entirely--since I'm in contact with them only and not with their parents that often--It's unfortunate. It's unfortunate the parents don't become involved more but tend to be too involved with their own needs--two or more jobs--and the student competes with that I guess. Having a dollar and having a car--important thing in society.

What do you perceive yourself doing in five or ten years?

> Teaching.

Relationships with administration:

> My relationships with the administration? Oh yes, good. I think they see me as doing the job and being responsible.

Needs of the students:

> To me the needs of the students are very important. How do I know if I'm meeting their needs? I'm still here.

Teacher E

(a) View of Self:

> I see myself trying to gain as much experience about the world as possible and to try and put these different things together--different people together to get some form of understanding.

Why did you become a teacher?

> I knew when I was at school I would probably teach--at Oxford I got my degree--I knew I could fall back in teaching--I worked for a steamship lines--I knew the field was open so I went back to teaching. I enjoy it and I've been told maybe I should stick to it. I've taught for twenty years.

What kind of teacher do you perceive yourself as being?

> I'm not a conventional teacher--in fact if I can work around the system I'll work around it cause that's the way it suits me and I'll take the kids out on field trips and I'll show them all sorts of things in the hope they may prove interesting to them. I guess it paid off--one of my students of twelve years ago--he and I still go canoeing--a second one keeps in touch with him and with me.

Joys of teaching:

Seeing them develop--seeing their writing skills from one word develop into sentences that will answer a thing properly with a statement and a fact, and seeing that develop and go. To see them develop from these outdoor things something of interest to them--whether its part of the curriculum or not--they use it afterwards.

Frustrations of teaching:

This administration--I've travelled and I know what goes on outside--they are people with very narrow views--absolutely frustrating. When they stammer its even worse.

What do you perceive yourself doing in five to ten years?

I hope I'm at a school like this one's supposed to be--what it set out to be--a school that provides options of interest to students. Even though those options may fade away--there are other options coming which the students find interesting and challenging. So they don't go down the mainline--they go outside of it--I hope I'm somewhere like that cause if I'm not I won't be able to use my ingenuity.

Relationships with administration:

These people have very narrow views. They are absolutely frustrating. I don't know how they view me. Yes, I take teaching home with me.

Needs of the students:

That's why we're here, why I'm here. When my relationships endure over the years with my students--I know their needs are met. If you ask a question, the answer tells you if their needs are met.

Teacher A

(b) View of Religion

What is Religion?

It's a set of values, a way of life, very often it's a convenient way to make a decision, it's a good guideline. It's a good way to live, you can't go wrong. You'll never end up in trouble if you follow it.

How do you interpret the Bible (literally or figuratively)?

That's difficult. I used to interpret it figuratively. I just finished reading The Late Grey Planet Earth. I have to examine my--I can't remember the author. He sold over nine million copies. After the third reprinting they asked him if he wanted to revise it. He said what for? It's straight out of the Bible. If you read that book--it's a literal interpretation--we are very very close to the end--Armageddon. The Bible is predicting it right down the line as to what's happening. There are a few more things to happen yet but we're not far away. Things are starting to live up as the predictions in the Bible suggest.

Do you believe in life after death?

Yes I believe there is a life after.

Do or did you go to church?

I went to church when I was younger--until the time I started to play football.

Are you superstitious?

No--not superstitious.

Teacher B

(b) View of Religion

What is Religion?

A code of ethics, a way of living, establishes values.

How do you interpret the Bible?

Symbolically.

Do you believe in life after death?

I'm not sure--as you get closer you're views change, don't they? My dad used to say if I can't take it with me I'm not going; but he finally went.

Do or did you go to church?

Yes, I do.

Are you superstitious?

No.

Teacher C

(b) View of Religion

What is religion?

It's a token way of expressing what's in one's consciousness. My father-in-law goes to church, I talk to him--it opens up, it makes you think of things--values.

How do you interpret the Bible?

That's a hard question--I confess I haven't read it from cover to cover. I use it as a guide I guess.

Do you believe in life after death?

When you're gone, you're gone.

Do or did you go to church?

I did.

Are you superstitious?

In some ways. Everybody is.

Teacher D

(b) View of Religion

What is religion?

Don't think I'll answer that. (Probe)
A set of values.

How do you interpret the Bible?

I don't interpret it at all.

Do you believe in life after death?

No such thing.

Do or did you go to church?

Once or twice.

Are you superstitious?

I think all people are to a certain extent.
I'm not heavy on that.

Teacher E

(b) View of Religion

What is religion?

Principles--a set of beliefs, a way of living.

How do you interpret the Bible?

No literally, but figuratively.

Do you believe in life after death?

I think there is one--I don't know what it is.

Do or did you go to church?

Did--not regular now.

Are you superstitious?

Yes.

Teacher A

(c) View of Values

Racism?

Insecurity--people who are insecure as a person or a racial group--feel they have to make themselves better at the expense of another group. Just from the people I know--I know only one or two I would consider as true racists--It's because they themselves as a group feel threatened--they have to try and put someone down to make them feel better.

Basic values of life?

What's important?--a good home, a good wife or a good partner--

Teacher influence on students?

Sometimes--but not short term effect. I think a teacher can have a long term effect on a student but it won't show up for a while.

Conflict of values (teacher versus student)?

There is--a lot of the conflicts we have are because of values,

Do your values differ from those of your parents?

Mine (my values) are basically the same--It's just that the way I choose to express them make them appear different. My parents are religious, middle of the road type of people--I don't see myself as being any different. I have some different ways of showing it or expressing it than they. But I don't see myself as different. I've had more opportunities or experiences for testing it with the different communities across America. Mine are tried values, whereas my parents' values were untried values. They lived in a community where there was very little travel. That was the way you were in that community--and that was it. It was a community pressure. Today we wouldn't consider it as community pressure--it's an individual thing. Some of their values are still here--people still believe in the same things as they do--but have a different way of showing--of looking at it--of interpreting it.

Should the 'old values' be restored?

In terms of values, right and wrong and honesty have taken the biggest pounding. I don't think we're even honest with ourselves, to ourselves, doing an honest day's work, giving an honest effort; I don't see us doing, I don't see our kids doing it. We've trained our kids to be afraid to fail--everytime they fail they get a bad mark--to them there is nothing healthy about it. You don't learn unless you fail. You don't know where you have to start learning. They've been conditioned--they're a product of our thing.

Do we have the 'good life'?

It depends--if it's materialistic things, yes. If it's home things, caring things, loving things, societal things--no.

What can you do to make a better world?

I think we have to start working in the home with the family unit. A lot of parents spend a lot more time with their children than my parents did. I don't see it as being quality time. Sure they take them skiing, etc., the parents go one way, the kids go another way. It's not quality time, it's quantity. It's just tokenism. Better they should sit down and have an honest talk with their kid for ten minutes--than go away and do that. We have to start putting things back together. Some of the things this provincial government has got to pay for. They want big growth, they want big business and they're willing to risk the societal problems that come with it--pressures, murders, rape, B & E. They're not willing to put up the money to take care of these types of problems.

What is the most important thing you learned in life?

To be my own person.

Do you perceive yourself to be an individualist or a conformist?

> Middle of road--conservative--although I like to consider myself liberal but I'm really quite straight.

What is your perception of 'success'?

> Someone who enjoys what they're doing if their family is happy with it, whether they make a lot of money or not is immaterial, they have achieved a good relationship, with themselves, their family and selves.

Teacher B

(c) View of Values

Racism?

> Fear of one another, that's been with us forever, but we no longer relate to another country in long range terms. Today, we get a reaction in minutes. Like Vietnam is the first war fought in your living room and everyone was immediately aware of how bad it was. World War II we saw it on news reels and everyone knew it happened a month ago. Not quite the same thing. Now it's been brought closer --we see it, we feel it.

Basic values of life?

> Huh! Quit asking questions like this because I don't know. (What's important to you?) My wife, my daughters, the ability to create using people. Therefore I enjoy directing; I hate acting. I like to see the end result of what I can get people to do; so I guess I enjoy bossing people around.

Teacher influence on students?

> Yes. It scares me when I think how much we're capable of.

Conflict of values (teacher versus student)?

> Yes there could be a conflict between my values and the values of the student. That's where the danger lies. This is why parents fear us and for good reason. In many cases I think it's for a good reason. It scares me at my age now I get people coming back and showing me their children They say, "Do you remember when you said...." No, I don't remember, but obviously I influenced that kid in some way to remember. So you do have to be careful of what you say--the influence is there.

Do your values differ from those of your parents?

> My values are different from my parents', economically. My parents worked all of their lives to keep a roof over your head and food on the table and didn't have the freedom to do things that we have the money to do now.

Should the old values be restored?

> I think society in general has abandoned a lot of values--discipline of children to the point where--than we were at the same age. I think we did all kinds of things, young folk, old folk, parents, etc. The kids are more honest now, if anything the parents have become more fearful of their kids. If I don't let them do this they'll leave home. To which I say, fine, let them leave home. All you're going to do is create a problem by keeping them home. So you gain nothing. I'd like to see an open dialogue between student and parent, kept alive; not me imposing on them or them imposing on me by threatening. If we could go back to grandfather's day what grandfather said then and you didn't dare defy it. But you found another way to do it--and that's not as healthy. So maybe in many respects if the pendulum swings back--the good in this may rise.

Do we have the good life?

> Better than most places.

What can you do to make a better world?

> What I'm doing. I must believe in what I'm doing. It's certain to have fallout. If I can make people aware they are individuals, and I can help

them to develop their creativity. Make them realize why working at a job is important--money is not the sole criteria of success.

What is the most important thing you learned in life?

I wouldn't change a thing.

Do you perceive yourself to be an individualist or a conformist?

I'm an individualist.

What is your perception of success?

How I'm able to touch other people--not materially. Yes I consider myself successful at my age, I don't consider myself my age--I don't relate to people who are 54--they're old to me. I relate better to 30 year olds. We have friends in early 40's. I find them more conservative, more straight laced than I am--I'm not a good example of my generation.

Teacher C

(c) View of Values

Racism?

Everybody needs a scapegoat--pick on somebody--to make yourself in your miserable position feel so much better. I kind of think that's what happens--

Basic values of life?

Human relationships.

Teacher influence on students?

I hope so.

Conflict of values (teacher versus student)?

Probably--especially these students--their value system is probably different.

Do your values differ from those of your parents?

> Yes, in some ways they have--when my parents came over we have to scrounge for everything--we didn't spend as much time together as I would have like to with my parents. Therefore we lost a close family relationship. I think I've got it made--I want to change that.

Should the old values be restored?

> Yes, I really don't like wastefulness--it bothers me--I hate to waste anything--throw away anything.

Do we have the 'good life'?

> Yes.

What can you do to make a better world?

> I thought we were utopian. I don't know what you would do to make the world more utopian--let's face it--it would take a mass consciousness. If you're willing to give up a few meals, and I am and others are--well maybe.

What is the most important thing you learned in life?

> I'm not old enough to have learned the most important thing in life--respect life I guess.

Do you perceive yourself to be an individualist or a conformist?

> I'm probably one of the sheep.

What is your perception of success?

> Success has many levels--there are many ways of judging success. Yes, I think I'm successful.

Teacher D

(c) View of Values

Racism?

I think nationalism does--I'm against that. I think thinking about past is good but continuing on with it as a characteristic of individual minorities--is not right. The sooner we eliminate the far-fetched boundaries of all countries--which breed racism--until then we're stuck with it.

Basic values of life?

Enjoyment of life.

Teacher influence on students?

I think certain do--even though we only see them one-sixth or one-eighth of their day.

Conflict of values (teacher vs student)?

I'm not sure that's the case.

Do your values differ from those of your parents?

My values are not different--follow in their footsteps.

Should the old values be restored?

I'm sure some are abandoned. It's a different time, a different setting.

Do we have the 'good life'?

I think we're very spoiled.

What can you do to make a better world?

Erasing differences by not encouraging nationalism--erase that rigid borderline between countries--world government--Utopia.

What is the most important thing you learned in life?

I try to tell my own children to cooperate.

Do you perceive yourself to be an individualist or a conformist?

> I'm probably more of a conformist than I am an individualist--a little of both.

What is your perception of success?

> I judge success by the word enjoyment I guess--by society's standard. No, I'm not successful --at least not according to my bank account--my bank account's overdrawn.

Teacher E

(c) View of Values

Racism?

> It's a lack of certain people who are in a state of depression for whatever reason who want to find something worse than themselves--something they can't stand on to build themselves up so they go around and hammer someone else who looks different from them. The South African thing--a lot of it stems from a fundamental attitude--the South African--they're God's children--God put them there--to run about--to dictate to the black man because they are white. They brought this from Holland--this fundamentalist attitude. Times have changed that but they haven't. It's the same attitude from the Boer War. The same guys fighting now are in charge--the grandchildren of the Boer War leaders--a grandson tends to pick up the grandfather's ideas--so this thing is going to be perpetuated every third generation.

Basic values of life?

> Security--warmth, love, affection come first. Shelter comes second, and some recognition, a pat on the back, development of the good not the bad points. If you keep hitting the bad then the good gets lost. But if you hit the good--the bad will decrease and the good will go on.

Teacher influence on students?

Yes--the only way society puts values on people is putting on the values my father gave me. Those values are twenty five to forty years old.

Conflict of values (teachers vs students)?

They're not the values the kids want, although they may be the perfect values when the kids grow up. You've got to combine the student values or our prejudices with the values of what some people call patriotic values--which they should have and something or other is going to suit them in a world that is shrinking all the time and is going to get even smaller. Where are they going to travel--a lot of the parents have never travelled or if they have travelled, have gone from this hotel here to this hotel here to this hotel here--it doesn't really matter where they are. The kids can't afford it--they want the youth hostels and that's what they should be advising, and have some way to handle that so they can travel when they are young--rather than too old to enjoy it perhaps.

Do your values differ from those of your parents?

Given the age, I don't think so (parents' values are different) I think the basic principles are the same--humanitarian principles--to give you an example--he was an army chaplain--fellow came to him to change his religion--how long have you known the girl--six weeks--you better wait a bit longer--I don't want you changing your religion everytime you change your girlfriend. The guy didn't feel uptight or anything--he just put things in their proper perspective.

Should the old values be restored?

I think we've lost a lot of what we used to call in the old days--straight guts--people sort of sluff off a bit. What they can get by on--they get by on--in the old days one took a pride and did a decent job--now one doesn't take pride anymore--and sluff it off. Socrates has been saying that for a long time.

Do we have the 'good life'?

I think so but it may be a bit too soft.

What can you do to make a better world?

> I think a little more attention to the human being and a little less attention to buildings and institutions.

What is the most important thing you learned in life?

> Pay attention to other people.

Do you perceive yourself to be an individualist or a conformist?

> I'm an individualist.

What is your perception of success?

> By the satisfaction that one gets from it personally, not money but to see something done right--see something go well.
> Reasonably--I've done everything I want to do in life.

Teacher's View of Man in the World of Society

Teacher A

(d) View of Man

> I think we've got a lot of things we have to straighten out. I think a lot of self-esteem, of personal discipline is going by the board. People are not demanding things of themselves. They're not demanding that they show up on time--little disciplines--but ultimately it adds up into big things. Man's got a lot of sins that he's got to pay for and we're starting to pay for them now. Everybody screams about kids not learning in school, kids getting into trouble, thefts, killing, but nobody's willing to do anything about it, and nobody wants to pay the price--if we're going to fix up or correct these things--we have to pay the price--we haven't even got a government

that's willing to pay the price--Lougheed's not willing to pay the price. Everyone wants the money, everybody wants development, everybody wants the nice things in life--and they don't much care how they get them--I think we've got a lot of problems.

Do you perceive yourself to be an optimist or a pessimist?

Very pessimistic--we began optimistically but--

Are you a pragmatist?

Sometimes--it's a hard guess. If it means sacrificing people or playing games with people.

Do you perceive man to be basically good?

Yes--unfortunately he teaches himself to be rotten awful quick.

What does social change mean to you?

Cleaning up some of the crimes going on--people like myself getting a better understanding of the minority groups coming in, instead of looking at them as a charity case, as I feel a lot of people do. Start thinking about them as being a very positive influence and let them come. Social change takes place in the person first and the group later.

Do you welcome change?

It has got to come.

Are times better today or?

I think--they appear worse--because of all the different reasons we have for displaying them but I don't think we're different than our parents.

View on the elderly?

Society is sick. We stick them on a shelf, hide them away, we put them in institutions, they don't get food that they can eat, they're terrified, afraid to complain. They're afraid of reprisals. People in my grandmother's institution (she passed away recently) literally starved to death because they couldn't eat the food, they were mistreated, they were filthy dirty and the people who worked in there couldn't give a damm. It's really sad--that's another one of the things we have to pay for.

Are all men created equal?

We begin physically equal--not in terms of mental capacity. Some people have the ability to learn, some don't--ability to learn is determined by the home environment--the influences they're under--we begin equal but in terms of knowledge--we aren't.

Responsibilities in marriage?

They have to be equal. Our roles are basically full--you have to establish a pretty honest relationship right away. In terms of saying to my wife you're the mother, here's your role--it's not, it can't be--society today has determined the old mother and father role is gone. People are equal and they always have been.

Should there be a change in the structure of marriage?

I agree with commonlaw if they don't have children. I think they should be licensed to have children. Licensing means they have to spend time learning what the family unit is and what is expected of them in a family unit. A lot of people growing up today, they don't know what it's like to live in a home. We're teaching interpersonal relationships in school here. People who want to have children should have to go through the same thing.

Social Issues

Views on divorce?

I think if a couple has tried, have gone for professional help, and have given it an honest effort--they shouldn't be punished.

Views on abortion?

There wouldn't be a need for abortion if we started educating people. There are going to be mistakes made. Through working with emotionally disturbed children I've seen some of those kids from parents who don't want them. I don't think abortion solves anything.

Views on contraception?

We have to start educating for contraception. If a good sex education was being taught in the home, and the parents were willing to talk to their kids, about contraception and looking after themselves, we wouldn't need abortion--other than when it's dangerous to the life of a woman.

Views on homosexuality?

No, I don't favor it.

Views on women's liberation movement?

Women's lib has caused a great deal of stress on the male members of society. I think it has contributed greatly to prostitution. Rather than a guy going and sleeping with a straight lady he'd rather go to a prostitute where he knows he doesn't have to live up to their expectations. He doesn't have all these extra pressures put on.
Women have lost more through women's lib than they've gained.

Views on drugs and alcohol?

I don't see how they are necessary. I drink very little. I don't want to put my moral standards on other people. For medical reasons yes. But a lot of our doctors are pushing drugs on people that don't need to have drugs. Alcohol--it wouldn't bother to see it--
I think we have to educate for it but we don't.

Views on prostitution?

I really don't think it's necessary. I don't think we're going to get rid of it. I'd like to see them control the quality of it. Today's society's pressures being what they are people use it.

Views on gambling?

There's a lot of it--it's good as an entertainment. But unfortunately the majority of people who gamble--it's a job. It's a lack of education.

Should the above be legislated or left to choice?

> Many of these things have to be left to individual choice. Many things are legislated but it's not helping. They are still not controlled.

Government

Values of the politician?

> I think they are the most dishonest people in our society. They will never give you a straight answer. They will say what they think you want to hear. They're just dishonest.

Best form of political control?

> They say groups make the best decisions so what we've got has to be the best.

Too much government?

> Yes, when government starts getting into every phase of our lives--the next thing we know they'll be in our bedrooms.

Too little government?

> The other is true too. If we could abolish things like money we wouldn't have to worry.

Should all people have the right to vote?

> Yes, whether you are in jail or out of jail.

Are there inalienable rights?

> Yes.

Do you favor participatory democracy?

> Yes.

Views on prohibition?

> Prohibition of drugs--definitely but it won't happen. Prohibition is a waste of time to enforce it because we don't have a viable means of enforcing it or viable punishments that will do any good. Good idea but bad in application.

Views on censorship?

> I think censorship is needed at a certain age. Once a person reaches the age where they are responsible, censorship should not be allowed. I'm qualified to decide what I want or not.

Views on war?

> Don't care for it. If there's a better way to decide it, I'd do it. Unfortunately we don't have a choice.

Views on gun control?

> Why penalize the innocent people? The only ones who go and get their permits, hand in their guns or register their guns--are honest people. The dishonest people will not. The dishonest people will take their guns. It won't stop anything.

Views on military conscription?

> I think it would do a lot of kids a lot of good. Take and put them in the armed services for two years, give them a place, give them a skill, a place to find some roots to find themselves, get them out of their homes--make them work. Depends--not for war--for peace? Maybe.

Views on unemployment insurance?

> It was a good idea. But it sure stinks now. Badly abused. Badly out of date. It won't ever be effective until someone has the guts to clean it up. It's good in terms of people who are genuinely need it it's a good thing. But people take and travel from areas where they could get a job to areas where they know they can't get a job--they're unskilled labor--from the Maritimes to B.C. for example. They go there because they know they can't get a job, there's no possibility of getting a job and they collect unemployment insurance. Unemployment insurance has taken away our willingness to work. We will work at a job, before we would work at any job for work. Right now you cannot get a native Canadian to work in a hospital, hospitals are being run by import labor. They are doing all the messy jobs.

Views on medicare:

I think we need to ensure that every person has a good health regardless of economic station in life.

Views on pensions?

It was a good idea until the government started to spend the money. If we just started taking care of our elderly throughout the retirement thing, people wouldn't have to worry about pensions--people who wanted to retire could plan their own. In terms of paying into the pension plan, I really resent it because I'll never collect it. By the time I retire there will be too many retired people and not enough people to support it and I'll never collect it. I resent contributing to it.

Financial Institutions

Views on usury?

Banks were once considered to be honorable institutions. The bank rate is no better than anybody else's, just as crooked, just as money gouging. There are no honorable institutions anymore.

Views on Credit?

We don't need credit cards. It's just another way someone has devised to suck more money out of us.

Views on bankruptcy?

It's needed. I don't think they should get off scot-free; they should have to pay a portion. A lot of people do it as a business. They should have to pay 25 to 50% back as a minimum. Instead they let them go scot- free and they do it again.

Views on mortgages?

We need a fixed interest rate for everyone. But if we lower it--everyone's going to come here. I'd rather say to Ontario you keep your people down there, you keep your dirty industries down there, we'll send you oil, you send us back finished goods--on an equal basis--don't try to exploit us like what's been happening.

Teacher B

(d) View of Man

I think I like people. It's obvious in the subject that I teach. You have to or you're not very good at it. I haven't met anyone that I can't relate to or dislike or hold a grudge against.

Do you perceive yourself to be optimistic or pessimistic?

Optimist.

Are you a pragmatist?

Not always.

Do you perceive man to be basically good?

Hopefully progress for the betterment of everybody so they can enjoy life--enjoy each other--not have to think in terms of work, work, work.

Do you welcome change?

Yes, but not for sake of change.

Are times better today or?

Times are better today than before.

Views on the elderly?

There are two groups in society that society ignores--the very young and the very old. Right? And as a result it is the very young and the very old who can communicate with each other. My age group is saying to my mother--you can't do that, you're going to get hurt--you're too old, you're going to get hurt. At the same time to small children we're saying you can't do that--you'll get hurt. We're saying the same thing to both of them.

Are all men created equal?

Theoretically--I don't think we let them be--many reasons why.

Responsibilities in marriage?

> It's like a minority group--I don't think about it--it's a 50-50 proposition. In fact I think when women reached equality, they lost because they came down to equality.

Should there be a change in the structure of marriage?

> No--I can't condone open marriage, extended living together for four or five years.

Social Issues

Views on divorce?

> If it doesn't work--why not.

Views on contraception?

> Yes.

Views on homosexuality?

> Take it or leave it.

Views on women's liberation movement?

> Take or leave it.

Views on drugs and alcohol?

> They're abused. I try to understand because of the position I'm in with the kids. I think more and more they become apart of our society--smoking up. Marijuana will be legalized within very few years. I've mixed feelings whether it's right or wrong. Here again it's because I work with students and I can see the end result. The bad thing about not legalizing it--the street stuff--you're not sure if it's good or pure or what. At least if it's legalized it would be under government control--like liquor is. It would have to pass certain standards before it could be sold--that would be the good part about it. But I don't think you can argue against marijuana without also arguing against liquor.

Views on prostitution?

Is going to be with us forever. I don't know how anyone's going to control it.

Views on gambling?

I don't...I don't know if it's good or bad--we all do a form of gambling everyday.

Should the above be legislated or left to choice?

Gambling, prostitution, any of them--should be individual choice.

Government

Values of the politician?

I'm not a very political animal--I really am not. I'm the world series politician as we approach on election. I read up and find out what's going on. Then I'm as bad as everyone else--I let it slip.

Best form of political control?

Until they find something to replace what's supposed to be democracy--I guess that's it.

Too much government?

Yes.

Too little government?

Yes.

Should all people have the right to vote?

Yes.

Are there inalienable rights?

Yes.

Do you favor participatory democracy?

Yes.

Views on prohibition?

Not for it.

Views on censorship?

No, never. I get my self into hot water on that one.

Views on war?

Against it.

Views on gun control?

Yes, I'd like to see gun control. I think we're better than the States but not much.

Views on military conscription?

No, don't favor it.

Social Benefits

Views on unemployment insurance?

I've always had two concerns about unemployment insurance. In the old days it was treated like welfare, and that was wrong. I think if we're going to have welfare-- we don't need unemployment insurance. That's That's probably a wild statement if people are going to say, I don't need to find a job, I've got unemployment insurance. They're using that until it runs out then they go looking for a job. I think if they're going to have unemployment insurance, the policy of it has to be more strict. I can give examples of students around here who are on welfare, who are on insurance until they're twenty. And then they got a job only because they were cut off. So they were encouraging things rather than helping them.

Views on medicare?

Yes--we need it.

Views on pensions?

Yes--very important.

Financial Institutions

Views on usury?

There has to be a control somewhere. No, I'm against it.

Views on credit?

I think they're out of hand right now. Society has to do something about it. We've become a credit card society in that you can't even cash a cheque unless you have a credit card.

Views on bankruptcy?

Too easily arrived at--penalties should be more strict.

Views on mortgages?

Without them people wouldn't have homes.

Teacher C

(d) View of Man

Everybody has a right to live. We're all God's creatures.

Do you perceive yourself to be an optimist or a pessimist?

I'm a pessimist--I look at the negative side more than the positive.

Are you a pragmatist?

Not always--there's no way.

Do you perceive man to basically good?

Yes.

What does social change mean to you?

Changing values--I don't know...

Do you welcome change?

No--not really--I don't think anybody welcomes change for the sake of change--if it's change for the better then that's good. But if it's plain old change--why bother--I wish they'd start making some of the old cars again--they're a lot better.

Are times better today or?

They have to be--wouldn't they?

Views on the elderly?

We're in such a hurry we don't take time to listen--that kind of pushes the elderly out of the way--doesn't it?

Are all men created equal?

It says so--it must be true--everyone has the chance to make the same mistakes eh?

Responsibilities in marriage?

It's a shared responsibility--my wife and I are very democratic--we do, buy or sell anything, we have a long discussion about it.

Should there be a change in the structure of marriage?

In some ways no commitment is a good commitment, maybe that's wrong, maybe that's a sign of our society.

Social Issues

Views on divorce?

No sense living with someone--if you come to irresolvable means. If you can work out a problem--fine; if you come to the point where neither side is willing to give or bend--then it's divorce.

Views on abortion?

There's two sides. Every living thing has a right to live. Is it really living? To me something living, you can touch feel or see. If you can't well--providing You don't use it as a crutch to get out of trouble.

Views on contraception?

Yeah--I believe in contraception.

Views on homosexuality?

No--no.

Views on women's liberation movement?

I thought you girls were liberated, what more do you want. (Repeats question)
Yeah, when they started burning their bras I started to wonder. Some preach it but don't practice it.

Views on drugs and alcohol?

Drugs are damaging--alcohol--anything like that is damaging.

Views on prostitution?

Yes--might not be bad--European cities have them.

Views on gambling?

Everybody has their own vices...it's not one of mine.

Should the above be legislated or left to choice?

Government should legalize prostitution and it should be your choice whether you want to go or not.

Government

Values of the politician?

Like the old westerns--some of them speak with a forked tongue.

Best form of political control?

Depends on the situation--some form of a democracy probably.

Too much government?

Yes.

Too little government?

Yes.

Should all people have the right to vote?

Yes.

Are there inalienable rights?

Yes.

Do you favor participatory democracy?

Yes.

Views on prohibition?

They tried it--Alberta had it--Europe doesn't have it--it's an attitude towards liquor--if the proper attitude was developed, you don't have to put any laws or restrictions--I don't believe in it, is what I'm trying to say.

Views on censorship?

Everybody has a right to read and do what they want to, as long as it doesn't affect the morals and judgements of other people. If you order Penthouse in a small paper bag that's your problem.

Views on war?

We should get both sides a pair of boxing gloves.

Views on gun control?

Yeah--I do--that's sort of a dumb thing anyway--if you want a gun all you need is a small piece of pipe and a few other things--if you want a gun you're going to end up with one anyway. You may get a few crazies off the streets.

Views on military conscription?

I don't believe in it. I'm German--right now if there was a war I'd sign up for Canada. I think everyone feels the same.

Social Benefits

Views on unemployment insurance?

We have to help them sometimes--what bothers me is the bureaucracy involved with it--people cheat on it I guess. They collect more money for not working than for working.

Views on medicare?

Yes--sure it's good to a point--someone ends up paying. Sweden is socialistic--England is socialistic, now they've got a whole bunch of people on the dole--they don't know what to do with them--it really irritates me.

Views on pensions?

I look forward to the future--the golden age.

Financial Institutions

Views on usury?

Right now it's really affecting us--somebody's making the money--I know it isn't me--businesses have a profit margin--they have to maintain a three percent profit margin every year. It's the same with wages--wages have to go up every year. This three percent increases every year -- the wages can't keep up to it.

Views on credit?

I only have two credit cards and they buy me gas to get to work.

Views on bankruptcy?

There's been a lot of that lately. It might be an overextension of credit; mismanagement of money.

Views on mortgages?

It if weren't for mortgages, I wouldn't be living where I am.

Teacher D

(d) View of Man:

My own philosophy of man in the world--I'm after a world with no nations--I think the sooner we eliminate these differences--the better--that's it in a nutshell.

Do you perceive yourself to be an optimist or a pessimist?

Probably more pessimistic--things are happening too quickly--most people feel the end is near--I refuse to accept that. I feel there's hope still.

Are you a pragmatist?

I think the means justifies the end.

Do you perceive man to be basically good?

Yes.

What does social change mean to you?

Means the elimination of small governments.

Do you welcome change?

Yes I welcome change where it's possible--I'm quite open minded.

Are times better today or?

No, I don't think times are better than before.

Views on the elderly?

Society does abuse the elderly--they don't recognize them as a group; they should take in, in the time and planning, how people should fit into the rest of society. That's a problem. People tend to live longer nowadays.

Are all men created equal?

No. There are differences, physically, mentally and socially.

Responsibilities in marriage?

I think it's a union and a sharing thing. It was meant to be that way. I think the majority still feel that way.

Should there be a change in the structure of marriage?

No, maybe people's opinions of it--I think the formal definitive--what the law accepts --I think it underlines the fact of cooperating and responsibility as the key.

Social Issues

Views on divorce?

It's a necessary evil--I don't ever want to be involved with it.

Views on abortion?

It's a necessary thing--it's a cop out--for the preparation of the family originally could probably prevent some of the difficulties younger people are having with parents.

Views on contraception?

Necessary.

Views on homosexuality?

Not necessary.

Views on women's liberation movement?

Not necessary.

Views on drugs and alcohol?

Necessary for medical reasons--abuse of it is not necessary.

Views on prostitution?

Probably necessary to some individuals.

Views on gambling?

A senseless activity--a social activity for some.

Should the above be legislated or left to choice?

> Laws should legislate some of them.

Government

Values of the politicians?

> That's a problem of all societies--the politicians--the quickness of the politician is to have people follow without rational thought--sway people and have people join the bandwagon.

Best form of political control?

> That's a loaded question I don't know what the answer is.

Too much government?

> Yes, I suppose if I follow my initial premise, that there should be less small government. Nobody's upset about the iron fist up top.

Too little government?

> No, I don't think there is too little government.

Are there inalienable rights?

> Yes, I think there are certain things that are individual and are not to be shared with someone else.

Should all people have the right to vote?

> I suppose there are restrictions--if one is not one hundred percent fit--someone locked up in a mental institution.

Do you favor participatory democracy?

> No--that's the problem now--it takes too long for things to happen--people get side tracked--bandwagon effect.

Views on prohibition?

That's an individual thing.

Views on censorship?

Yes, we should not be involved in it--the government should.

Views on war?

I don't favor it--there are other solutions to solve our differences.

Views on gun control?

Yes, there should be.

Views on military conscription?

Pluses and minuses to that; there are some pluses.

Social Benefits

Views on unemployment insurance?

I think I shouldn't pay it. I don't benefit from it.

Views on medicare?

I think it's good.

Views on pensions?

It's not realistic. The value of that dollar is not even the same already. I have nothing to benefit from it--won't get to use it.

Financial Institutions

Views on usury?

I don't--what do I think of what--no, I don't think of that as a solution.

Views on credit?

Not a solution.

Views on bankruptcy?

Temporary things introduced into our society we're now feeling the effects of it. We're feeling the effects of too much of all those things.

Views on mortgages?

A new idea of housing should be instituted to eliminate the need of mortgages. Buying a house--may become an impossibility.

Teacher E

(d) View of Man:

I don't think we're here to wreck the place--I think we're here to make it better place to be. I've travelled a fair bit. This world is not that big. When you can get from here to Tibet in less than twenty four hours, they aren't a bunch of wild wooley characters living on the other side of the moon. They're some characters about twelve hours away from us and we're twelve hours away from them. I don't think one can go through the world hogging everything and just treating them as a guy living in the sticks living on the far side of the world who doesn't know anything, because he hasn't got the technology.

Do you perceive yourself to be an optimist or a pessimist?

Very optimistic.

Are you a pragmatist?

To some extent but not altogether. The means should have some correlation to the end--can be bent but not broken.

Do you perceive man to be basically good?

I used to--I get very cynical about man, Basically man is good but man in power is a pain.

What does social change mean to you?

It means a true democratization of the system. Democracy does not go from the top down--but from the bottom up. The more social change that happens, social change starts from the bottom.

Do you welcome change?

Personally I think it hits and I disagree with it immediately, but then after a while I adapt to it or can see that it's necessary.

Are times better today or?

The actual standard of living is higher but the cloud hanging over man is far worse than anything that's ever happened before. When one looks at Western Man and what he has stood for, maybe his time should be short.

Views on the elderly?

They have a tendency to think if they are in those old homes--they are out of sight and out of mind--they're used to scrimping and saving--anything that's given to them they regard as a great favor--the politician gets away with paltry gifts. They're fantastic people--with a tremendous sense of humor--they may not be able to work but they should be a part of society--our society has everyone boxed into little houses, little cars--they go right past the old folks homes--unless they know someone in there. The kids and the old folks get along much better than they and me.

Are all men created equal?

I think so--and it's up to us to keep it equal. It's not a question of inferior--when we label someone inferior, they're not a one hundred percent inferior. They're a compensation. A man can be deaf but his sense of truth can be two hundred percent to compensate --and we forget the compensatory factor.

Responsibilities in marriage?

I think you marry for life--but there are times it doesn't work--then I think the rules are the same--it's a partnership with two people--you work it out by agreement as far as possible--if it doesn't work out by agreement, you keep trying for that agreement.

Should there be a change in the structure of marriage?

If you make it too easy to fall apart--they don't struggle, if you make it too difficult to break it up, then you're keeping together people who shouldn't be together--and that is the fine point between law and religion. In some ways I think trial marriage is advantageous --if some people had done that, they wouldn't have got married. They would have found out they're unsuitable. It could easily develop to a stage of promiscuity. This is a personal thing. It's a fine point between one or the other.

Social Issues

Views on divorce?

I think it should be difficult but if necessary it should be allowed.

Views on abortion?

Not necessary.

Views on contraception?

Necessary.

Views on homosexuality?

If that's the way, they want to behave.

Views on women's liberation movement?

We get band-wagoned then we go beyond the equilibrium. Things which should be automatic or accepted--because of 'women's lib'--aren't accepted. People feel they're being pushed into something.

Views on drugs and alcohol?

I don't think booze is as bad as it's made out to be. Booze is sort of North American. If you stick strict laws on them--people find a way of breaking them--if it's part of a way of life--and you treat it properly--society can control it, not laws. I think if the laws were reduced, then it would level off--everyone would say great--then it would be the same as in Europe--a much more balanced approach.

Views on prostitution?

How you ban it--I don't know--I think it should be banned.

Views on gambling?

I think it leads to all sorts of things--criminal.

Should the above be legislated or left to choice?

I think society should control without law--by society pressure--like the tribes did--they had a religious significance if you broke the law you went downstairs. They had a way of dealing with those sorts of things. If a society says it's o.k. to make one's money on gambling, so what. If society says gambling is bad and making your living from it is worse, then it doesn't matter how much you make--society cuts you off. That's society pressure. Britain had the same thing with an M.P. If he was caught in conflict of interest he was out period--no one would touch him with a ten foot pole. It wasn't a question whether he was on the right or wrong side of the law--it just wasn't done.

Government

Values of the politicians?

Very cynically. I was just talking to the kids about it. I may be quite wrong, but in the old days I thought politicians behaved altruistically. They were there to guide the country to the best of their ability. Now I think instead of being leaders they are behind the game, work on pressure, power groups and so they are swung in all directions--except they say if we go this way we get X number of votes and X number of dollars in the kitty. That seems to be the guiding light--not right at all.

Best form of political control?

Democracy may be ideal from the point of view of the people under it--may not be from the point of getting answers, getting things done immediately but sometimes it's not a good thing done to quickly. In a dictatorship you get a bunch of stuff put through--railroaded through--there's no way you want that--so democracy--after all you're dealing with human beings and they're not perfect. This may be the best system devised but it's got a long way to go--to be improved.

Too much government?

No, I don't think so--government should have some control over people's lives--to prevent one person or two from trumping over the rest.

Too little government?

Too little government allows that to happen.

Should all people have the right to vote?

In Canada we have a citizenship problem. If they've been here long enough. You can't live here ten years then retire to Timbuctoo and expect to have a right to vote.

Are there inalienable rights?

Yes, freedom of speech, religion, thought.

Do you favor participating democracy?

As long as it's listened to.

Views on prohibition?

Means stupid laws against what you use.

Views on censorship?

We have freedom of speech and thought. People regard that for what it is.

Views on wars?

The last weapon of deplomacy--there are other means of achieving the same end now--economic means. War itself is so frightening that people don't want to use it. As soon as people think that they could survive a war, then war will come back. Otherwise no one will try it. Politicians are afraid they may not survive another war.

Views on gun control?

Sensible. As long as people can wander around with six guns--as long as the temptation is there, they'll use it.

Views on military conscription?

In this country they will not abide by it. I think it has it's uses. I think people realize the danger of war. But it takes boys and girls out of circulation when they don't know what they want to do. Give them some self-discipline and all sorts of jobs they can use in this country. Under the name of military conscription it really is a labor conscription. Then you can get people to do things where they're needed to be done.

Social Benefits

Views on unemployment insurance?

Very sound thing. I think companies that just close down and force people onto the labor market, we're in a difficult situation here--parities and opposing parities--in the U.S. is completely thrown out by the dollar doing down--and where we have so many American branch plants--part of it is our own fault, we will not run our own secondary industries, and we may have to sacrifice to do that but it's worth the sacrifice in the long run. So what if we give up a little of this fantastic life.

Views on medicare?

Very sound thing.

Views on pensions?

Very sound thing.

Financial Institutions

Views on usury?

Government should step in.

Views on credit?

A lot of education for spending but not for use of credit and credit cards.

Views on bankruptcy?

In a society we have unlimited credit or loose control of credit--then you declare bankruptcy.

Views on mortgages?

Necessary evil--but there are different ways of handling them. Real estate runs rampant here--anybody sets their own mortgage rates. Market determines the rate. It could be controlled by government. You build a place--you will make dollars and you can't up it. A succeeding buyer carries on from where the previous person left the mortgages. That's government control. A public outcry would bring it (interest) down.

Teacher A

(e) View of the student in the world of the classroom:

I wouldn't want to be a kid growing up today for nothing--too many influences, too many parents wishing their kids would grow up too fast. They are not kids--they can't afford to be kids--cause their parents won't let them or society won't let them.

Values:

We have kids who work six hours before coming to school at 8:00--or they'll come to school and at 2:30 p.m. they'll be on a job and work eight hours--just for a car, to keep up the social influence. Kids--parents are pushing them to grow up cause they don't want them to be around. They want them to assume all the responsibility themselves--kids aren't mature

> enough to handle that--kids are under terrible strains. It would help if we could get the elderly involved with the kids. Young kids and old people get along with each other well. Middle-aged people don't get along with the elderly or the young that well. But the young kids and the older people get along really well--they have a lot to offer each other. I think we can help improve the quality of life by getting some of our older people to help the younger kids to establish their own ideas on how to live, on values. They've lived through a lot, raised their families and instilled values in other people--why shouldn't we use them to help with the younger kids.

His aspirations?

> As far as sports go--I tried to get him to come out to wrestling--he was out for about two weeks, then he decided to pack it in--he wanted to be a boxer--which to me is a totally unrealistic goal for him. I don't believe he could take the pace. But that's not uncommon in kids his age.

Teacher B

(e) View of students in the world of the classroom:

> The most important thing in any school and in this school is the student. If we could all teach that way, maybe we could develop them as human beings. They're not numbers, they're not part of a group. Maybe that's why I'm shocked when you mention certain people as ethnics. I don't categorize people. I think society in general, I think man in general is incapable of thinking of individuals. We think in groups, we think of senior citizens, we think of teenagers, we think and then they become. Don't you agree? I don't feel anything can be gained by labelling. When I used to teach music, I had to think of forty people doing exactly the same thing at the same time to get this unified sound. Then I'd go across the hall to teach drama and I'd say here is what you as an individual can do to develop your capabilities and I'm constantly working on a one to one basis in drama. It's

somewhat schizoid as far as the teacher's concerned and rather stressful. I haven't met a bad student yet. We get from kids what we demand of them. Too often we do not demand enough. I don't say you do. My demands are getting him to do his thing without me telling him. They have tremendous potential. They are our greatest natural resource in this world. Too often people categorize them to a point where they are a group of people not individuals. Their potential tends to get lost for good.

Elderly?

View of youth towards elderly is getting better. My kids used to go out to senior citizen's homes to entertain. It was just a revelation to see how they could really handle each other.

Aspirations?

The counsellors do career orientations to help the students. As far as any aspirations--just as dreamfilled and unrealistic or realistic as most grade tens.

Teacher C

(e) View of student in the world of the classroom:

I envy the little devil. I wish I could go back--you wouldn't believe it--they've got more opportunities then we ever had--a lot of them seem to be more mature than we were--in some ways.

Values?

The media has made them more conscious. I've asked ——— about the situation overseas--he's concerned, I'm sure the others are too--if I took time to sit down with them.

Elderly?

I really wonder what they think of the elderly in our society--I don't know. As for their aspirations--

Aspirations?

> Yes--I talk about that--———wants to become a mechanic--heavy duty--as far as I know that's where it's at--I don't know what ———wants to do or ———. As far as I can see--they wouldn't be in automotives if they didn't want to go into it.

Teacher D

(e) View of the student in the world of the classroom?

> The atmosphere, philosophy as this school supports that--color race or whatever, we should not feel that one is superior to another.

Values?

> The students put in a very large work hour together with school--this is probably half the problem of being successful in school. You can't have success in both areas when you spend one third of your time in school and two thirds outside at work, or trying to prepare, to rest enough for next day.

Elderly?

> A lot of them feel different ways about the elderly as a result of their upbringing. Hardly more than fifty percent don't consider that era--it's too removed from themselves--unless they are exposed themselves--if they have grandparents.

Aspirations?

> No, haven't really questioned them on that individually.

Teacher E

(e) View of the student in the world of the classroom:

> I think the student is operating on the basis of a world that there are a lot more of them in the world. There are these people in the schools from all over the place. I think they get to know them as people in the classroom--

so the black faces really aren't different people--he actually knows a few.

Values?

The minority ethnic student has a complicated problem. Many of them come from a culture which has completely different ideas from ourselves. I think the student could probably adjust. They can usually adjust by getting father to agree (because they are male dominated) to allow some Canadian customs to take place. Father may be caught between two areas--where he's from and where he is. And he is basically living where he's from and the kid gets even more torn--because he tries to live not where he's from but where he is and trying to convince us there are problems and how much of it do we see. ———and his father--there's a tremendous rapport between the two of them--———and his father have rapport, ———and his father--wants to go back to Sweden and forget Canada--because of the apathy of the students--their political apathy apalls him. He's very politically conscious.

Elderly?

I think they're a bit scared at first of the elderly cause they're old people and they're not sure what's going to happen. They think they're fragile--some are fragile--yet you can get on that thing and bring them out. They are forthcoming because many of them are so lonely. The kids can sense it. They can ask them a question or two--they can find it interesting--kids can sit and listen--they're really very good. Two Christmases ago we took kids to the Polish Hall--we couldn't understand them and they couldn't understand us--we sang Christmas songs to each other and had coffee after.

Aspirations?

Yes. One of the Ugandans said if you go to Uganda you will have a house--I think when they come here they expected to have a house here, without buying it. They were very high powered people there, over here they're a little lower than the average, and his father had to get a job at Spruce Grove as a mechanic. ———came over here later. According to ———you have to find your place in the pecking order--they make remarks to you and you thump them out. ———hasn't got beyond the thumping out stage. Now he says, "I got philosophical about it--all these poor characters, you can't expect them to know much about other places when they've never been there." He says, " I've lived in three cultures--Fiji, Australia, and here. I've learned to adapt, but these poor guys have never had to adapt," so they don't know the difference. ———is coming around. He and ——— and ———put a good thing together on South Africa. To convince people that the way they were thinking wasn't quite right. He's a well known character around here--very recognizable, a huge Afro cut.

Teacher A

(f) View of Education:

Teacher education?

I think my education courses were a farce--that's my personal opinion. I went through three years of phys. ed. which taught me more about teaching than education courses did. I learned the most from practical experience --I worked at Westfield for three years with juvenile delinquents and emotionally disturbed--my student teaching was very relevant but the rest of the stuff I took was a waste of time and money. Cause none of it, none of it, I can't think of any of it, that is applicable to what I'm doing. Like it was so much garbage ladelled out on spoon that you had to spew back to them.
(probe: Indian) I agree with that--what they've got to do is they've--got to listen to the people they're trying to teach first. They've got to go out and sit down with the Indian people and say, o.k. what are your desires, what do you want--and don't try and twist what those people want--give them what they want. Like when they came out with the new student teaching format they had us come in and said what do you think of this--they wanted our input--they didn't want our input--once when we got there they didn't--they told us what they were doing and more or less said, "how do You like it--or forget it. They've got to learn to listen. They're not good listeners at all--they tend to think they're the

ultimate, when most of the people there, like a lot of the profs. I had--if they had ever been in the classroom it was twenty or thirty years--they've forgotten and things have changed so much--they're right out to lunch. I took a course on juvenile delinquency from this one person--we fought for three weeks. I did not agree with his assumptions. Finally, one day I got totally exasperated and said have you ever been out and worked in an institution, have you ever gone and worked in the field--or spent time one and one with these kids. He said no. We were using his text books, all his ideas for the course--at that point in the class, I said you can stuff it up your ass, I'm leaving, you don't know what you're talking about. I paid for that course!!

Educational institutions' view of man?

I don't think our educational system is all that flexible--I think it could be a lot better if people weren't afraid to make some decision; people weren't afraid that any decision that was made would be traced back to them and they'd get shot. I think the system now is realizing its not effective, they're looking for places to put the blame. They're trying but I don't think they know how.

Religious/ethnic schools?

Ethnic or religious schools just help to foster the misunderstandings, the misrepresentations and the racial things. Get the people together, get them to understand each other. It's nice to say you want to conserve your own culture. Which I suppose to a large extent you could do. But I think you've got to get the people communicating or you'll end up with a lot of racial problems. I don't see why you can't run some of those programs in a normal school. I have friends who have gone to these kinds of schools and they felt funny even going there. They didn't feel normal, they felt really odd. My impression from them is, it's not very desirable. It's a joke. The only difference is they have a religious class and we don't. They should be together. The curriculum is the same. Why should one maintain two separate systems?

Purpose of school is assimilation?

> I think that's the only way we're going to get people to understand. Not to educate people but to provide the opportunity for people to get together to talk.

Compulsory education?

> To a certain extent--yes.

Sex education?

> It should be taught in the home--but it isn't. So it might as well be taught in the schools. It's sad. I asked my class--only one or two in the whole class have ever been told about their own personal hygiene. Parents don't want to give up the right but they won't do it.

Teacher B

(f) View of Education:

Teacher education?

> I remember in my Jr. E. days, at university, when we were warned about the food before we went out to teach. One professor told us sooner or later they would be inviting us out to dinner and we should eat boiled eggs and dry toast to ensure, assuming everybody was going to the lower than the low. As far as individuals we got no training whatsoever for dealing with them. I don't have a lot of ethnic students but this school is getting more and more. I've had Indian natives in my class. They seem to have a tendency to be lazy. I have one--he's slow but boy can he act. He says he's not racist and he adds, but you people...
> Society doesn't give us the professional status we should have. They aren't aware of the fact that we are handling a precious commodity. They're more concerned with giving money to someone building a building--to make it look beautiful. It's always those damm teachers want another raise. I think that it's changing if I read my parents right when they come and talk to me. I don't think we have the same prestige and status we had thirty years ago. I think the union's too strong.

Educational institutions view of man?

I wouldn't be fair to answer that. My answers are more societal.

Religious/ethnic schools?

No! (laughed) How do you teach Catholic algebra?

Purpose of school as assimilation?

School should be used as an agent for social change, therefore for the assimilation of ethnic groups.

Compulsory education?

Yes.

Sex education?

School and in the home of course.

Teacher C

(f) View of Education:

Teacher education?

I think if I were going into an area where I'd be faced with an ethnic group--complete total submersion is what you'd need to know more about their background. But right now they are a minority but if I went to Lebanon to teach--there would have to be some preparation--some review of your philosophy--a squaring away of what you are. If you want to talk about ethnic groups. We have parents of German and Ukrainian students--I know where we live they sent around flyers and they want to have Ukrainian , French and German--they want their kids to be exposed to that. County of Strathcona in Sherwood Park sent around flyers to the parents of various ethnic groups to see about a submersion program in grade one in these languages. Obviously the interest is there.

Educational institutions' view of man?

No comment. I don't know if they know.

Religious/ethnic schools?

We do have religious schools--hard question--
I think if the parents want it--believe
strongly enough--they are the tax payers--
they can decide.
We have Catholic children coming here--we
have Protestant children going there.

Purpose of school is assimilation?

They all live in boxes and they all look the same? Is that what you're trying to say? That's what I kind of like about this school--it isn't like that--institutionalized--except the walls--kids can grow up at their own rate--I guess somewhere along the line they get institutionalized and standardized.

Compulsory education?

Yes.

Sex education?

In the back seat of a Chevy. The school makes it so clinical--some parents can't discuss it at home. I know I try to make myself open to discussion with these guys.

Teacher D

(f) View of Education:

Teacher education?

There could have been--in my case I don't think it would have been an advantage--it's an attitude more--the teachers attitude as he faces these situations. I don't think a course would eliminate or improve any teacher problems with minority groups--it's a learned thing from a very young age. (Probe) They certainly don't use that as one of their criteria.

Educational institutions view of man?

It's very important in this school. It tries to keep them off the job market. Education has really lost its effectiveness--because the public is not really concerned about what happens in school now--it's one of the lower priority items--I think the students are unhappy about that--even so the students are reflecting society's attitude towards education--they are forced into it. (Probe--does institution promote it?) It's certainly not disciplining it--if there are no rifts or problems or differences it will certainly continue this way. An elected upright board acts this way.

Religious/ethnic schools?

I'm against any separation--that's where problems arise--no separate schools.

Purpose of school is assimilation?

Yes, I agree, it is.

Compulsory education?

Of course.

Sex education?

In the home--it's a cop out on the part of politicians, parents, the school board, even the Minister of Education is doing an injustice to it.

Teacher E

(f) View of Education:

Teacher education?

When I graduated I knew I could go straight out into teaching. But I figured I wanted to see something first--I wanted to see the world, then come back and teach. Too many go to school, to university and back to the school--they haven't really seen anything or known anything except these four walls, and they don't learn an awful lot within them. I don't think you can teach people how to handle other people, another minority group. You can explain to them but until they are thrust into a situation they cannot deal with it. My wife's son was in Kenya with an east Asian and had tremendous hassles. He got some hassles--the east Asian got more--he's 6'4", very blonde--he got hassled--when he came back he said he felt like one man in a whole foreign country. Until you've experienced that--you don't know how they feel at this end. And it doesn't matter whether you come from England and your supposed to speak the same language and have the same things or whether you come from some vastly different place--the problems are basically the same--with England it's worse. You think you're coming in speaking the English language and it's not. It sounds the same but it's different. I think a bit of in-service--Alex Taylor, working at the CUSO office something like that. Maybe those who are going to deal with this should have two years with CUSO. Where they've got the experience and throw them into it because unless they are thrown into it you can't nurse maid them through it. It doesn't mean because they've been thrown into it they're going to be anymore successful than they were before they started. Perhaps in certain subjects you don't need to--you can just treat them as students but in social studies I think you've got to have something like that.

Educational institutions view of man?

First, we provide a baby sitting service--which is very important. Second, we are to give them certain values on how to behave. Third, to give them some skills in life's survival--depends on society.

Religious/ethnic schools?

No, I'm not in favor of it. But in this country under the way the law is set up, I don't see any alternative--you automatically separate them.

Purpose of school is assimilation?

No, I don't like someone setting a policy of assimilation on someone else--if you come to a country you adapt. In this country you're allowed to keep as much as you like of your background. The school is where it's going to happen but I don't think schools should set out to make it happen, or teachers will put unfair pressures on kids, and other kids put pressure on kids and say, By--you'll become a Canadian! It's not so. This is where you mix but we're not Americans.

Compulsory education?

Yes, up to a certain age.

Sex education?

It should be taught in the home--then it doesn't matter in school--if it's not--
I don't think sex ed. should be taught as a special course.
In social studies, we talk about zero population. I have a social planner come in and explain the use of contraceptives, etc. They have written diagrams, etc. They take it for three or four classes. You don't get this snickering. Boys and girls in the same class.

School II

Teacher A

1. What is it like to be a teacher of Lebanese Muslim students?

I don't think you can say what it is like--you're just a normal teacher and these are part of your class. (probe)
Not really any problem areas with these students. (probe)
Yes, these students vary in their difficulties and their attitudes. (probe)
Between students, their peers, there may be some conflict of values.

(a) Discipline:

Discipline is not a problem.

(b) Ability:

Ability to achieve? They enjoy it in my particular area, they like to achieve and display their competence.

(c) Language:

No problem in my area. If they're lazy, they'll be like a normal student--they'll pretend they don't understand.

(d) Attitude:

No problem. They like to achieve in athletics.

(e) Peer Relationships:

They stick with their group. If there's no Lebanese in the group, they normally are not a problem, individually in a class. (probe)
When they're together? Depends on the situation.

(f) Home Contact:

No--only through the students. Varies with individual. If he has trouble with another course--may have trouble attending mine. Normally, they like coming.

(g) Discrimination:

From day one, you get thirty-five individuals from six or seven different schools. There's some discrimination, whether he's Lebanese or not; there's bound to be a problem.

Teacher B

1. What is it like to be a teacher of Lebanese Muslim students?

I haven't noticed any particular problems or really any differences from the majority students. The ones you were observing in most cases fit in with the other students and they don't strike me as being obvious minorities.
There are a group of them that associate with each other in the hallways, etc. and they seem to stick together--I don't know if that's a problem. It doesn't seem to create any particular problem, doesn't seem to be a point of ridicule for any of the other students. I don't think they're noticed as being any particular minority group. The students in this school, because they are such a variety--they seem to accept minorities very well.
Yes, I think minority students vary (in their difficulties, their attitudes), especially when they are new arrivals to this country, to this school--I've noticed some differences in attitudes but they seem to adapt quite well after the period of a year or even a shorter time. With ———, I was particularly concerned--he was altering his answers to pick up the extra marks. I don't know but possibly this is part of his background to squeeze out every little extra thing he can, whereas a lot of our North American students will accept more easily the mark they're assigned. The attitude he has got now is to find out where

he's gone wrong and to improve his own question--answering ability, rather than to question my marking. That's a tremendous thing.

(a) Discipline:

I haven't noticed a particular Lebanese discipline problem. ———has a bit of a discipline problem since he's outgoing and full of life--but that doesn't tend to be too much of a discipline problem once you get hold of it. ———absence is the only problem.

(b) Ability:

They are quite varied. ———lacks a background in math--I doubt that she has the ability to achieve or she's been absent so much that the continuity gets broken up for her. The other two are above average students they seem to have good ability. ———seems to achieve with very little effort really.

(c) Language:

Possibly for ———only. I think she has trouble trying to understand some of the concepts, some of the written work, the other two have no problem at all.

(d) Attitude:

I think it is as varied with the Lebanese as it is with our North American students or any of the students. The three that I have are as varied as any other three students I have. ———is an extremely outgoing person whereas ———is very reserved.

———seems to be enjoying life, enjoying his position here at the school--he seems to be popular, comes late to my class quite often--draws a little bit of attention upon himself by doing so but on the other hand he doesn't create any particular problem which I'm concerned about. I talk to him about it and the next day he'll be on time but then he'll be a little late again sometime. The other students don't start to be late because of his lateness. They seem to toe the line. They enjoy him and I enjoy his presence in the class and I think he enjoys the situation. ———is kind of lack-a-daisical but does quite well even though--he's realtively serious when he has to be-- ———is very conscientious-- ———has a good attitude towards hers as well-- she seems to lack the background and she's absent so much that it--

(e) Peer Relationships:

———sticks to her little group in the class; she's a bit of a loner as is ———, but ———is so conscientious that he brings that upon himself I think--other students seem to like them as far as I can tell-- ———is especially likeable fellow in his class. ———sticks to her own little group of girlfriends--I've noticed that but ———is a bit of a loner. I've noticed he values material things very much, is very interested in a nice vehicle, that is certainly a North American type of thing--it's good--there's nothing wrong with that--he's quite concerned about finances. ———not so much so--he's more interested in playing basketball and having a good time.

(f) Home Contact:

I've contacted ———'s home a couple of times and spoken to her brother. Apparently her mother can't speak English very well. This is the story I get from the brother. I haven't spoken to the parents. Other two--no home contact.

(g) Attendance:

With ———, she seems to have health problems which of course aren't related to her minority. Her health problem seems to be her major hang-up--in my class.

(h) Discrimination:

None in my class.

Teacher C

1. What is it like to be a teacher of Lebanese Muslim students?

They're quite cooperative students generally. The girls are very good in the kitchen generally speaking. The boys are a little reluctant to dig right in and do some of the things. They feel it's not really a man's work, but a woman's work and I often hear some of the fellows in my 20 class say 'woman you do that.' Other than that they're very popular students. They do tend to stick together as I mentioned before. I found that they do like to bring recipes from home of their national dishes.
I find they like to visit with each other in other classes--this does cause a bit of a disturbance, other than that I don't have any problems. They're generally quite good.

(a) Discipline:

I think they're a little more free and easy as far as discipline than some of the other nationalities. It's not a problem really. I have two particular fellows in that one class but I think it's more their personality than their nationality coming through. They're just those kind of kids--they fool around a little bit, kind of happy-go-lucky. It's hard to say if it's their personality or nationality there--I think it's their personality.

(b) Ability:

Most of them seem to be intelligent types, and I've often wondered if we are getting the cream of the crop over here. Those who can afford to come over here and are capable of adjusting.

(c) Language:

> I've noticed a bit--their (boys') marks seem to be a bit lower--they don't communicate in their writing that well. It's hard to zero in. I haven't had that many of those students at the 20's level--I don't think I had any last semester and I just have that one group this semester. I've got more tens. I can think of some who are bright and best students in the class and at the other end of the spectrum I have one who's failing (because of her attendance). It's hard to be so general.

(d) Attitude:

> I think it could be improved generally. A lot of them I find have jobs after school, and therefore they don't have time to fit in homework and studying. A lot of them work at big brother's neighborhood grocery store. They do tend to emphasize the working moreso than doing school work after school. Lebanese students are a little more outgoing than some other kinds of students, e.g. Chinese. That's probably an advantage for them. I don't think they have any distinct disadvantage that any other minority group wouldn't have. Their attitude is very good--other than the fact that the boys consider some things to be women's work--I find them quite cooperative.

(e) Peer Relationships:

> I think they're generally well accepted by the other kids though they do tend to stick together. I don't think the other kids think that much about them. There are an awful lot of them in this school--as a result of that they are quite accepted. They're generally pleasant kids to get along with. Therefore if they're making the effort to assimilate, I think the other kids are quite willing to accept them. They have the same kind of peer pressures that the other kids have--they're trying hard to be part of the group--it's an important part of their life what the other kids think of them.

(f) Home Contact:

Very little. This one particular student who's been away a lot and as a result is failing. I talked to the mother, she referred me to the father. I talked to the father. He didn't seem concerned that ———'s been away that much. He might be a little more concerned when he sees her report card next week.

(g) Attendance:

One girl in grade X is failing. Her problem is her attendance problem. She gets all these zeros for things that she's missed. She doesn't make the effort to make them up she could even do it at home. They really have opportunities to make up the things they've missed. I've phoned home in that case and I think that the parents are covering for her in that she's been away a lot and I know the family and we've always had the same problem with that particular family-- I really think they're giving excuses. But again, it could be the nationality thing again.

(h) Discrimination:

Not that it's been glaringly noticeable. I think the kids in this school really do well with that because there are many kids from other countries. They (peers) could be more cooperative with them but I don't think there's any obvious discrimination against them. They tend to ignore them in some cases. There hasn't been any obvious discrmination that I've noticed. I think everybody fits in quite well together. If the person is making the effort to be cooperative and friendly, to be what they're supposed to be doing, to hold up their own, other kids accept them very well regardless of what nationality they are.

Teacher D

1. What is it like to be a teacher of Lebanese Muslim students?

> This is the first year I have even taught this particular minority, although I've had several minority groups before and at first I've always tried to be open minded, I consider myself to be open minded. I did a major in sociology for my B.A. After a month or two I didn't like Arab students. I felt badly about it but now I react differently as the year goes on--how do I feel teaching it --well the girls seem to be very placid and good students--not necessarily intelligent or anything but they do what they are told and work together always--the boys--I had one that was a doll, just a doll--an outstanding kid--but then I even had his brother--obnoxious--I had another who switched out--he came to me--there was a little gefuffle last semester--he punched holes in somebody's perogies or something. It was another male student and he didn't take kindly to it. Anyhow he came to me during semester break and he said, "I certainly hope you're not going to hold that against me next semester,"--it really put me on the defensive--so I said, "no." But he must have felt I was, cause he went to the other class. Now I find myself sort of liking the kid. One of the guys I go out with happens to know this guy's father--and this kid knows I go out with this guy--and everything's starting to work out really well--I have good rapport with him. Even though he's not in my class, I see him often. I had ———and———and——— and I can't remember the one who transferred out. He was very macho. It was ———'s brother who was in my class and just quit. I felt he didn't like me because it was his brother I adored. (Probe) I'm still finding out. I had taught East Indian students before and always had such nice experiences with them. It upsets me to hear people talking about Pakis. They just stick together a lot. In food science they use this special kind of lard made from beef fat, not pork fat--that was a problem. I don't really understand much--I don't know what their home lives are like. I've heard ———'s dad is a caretaker at the police station. The other one I know--he's

dad owns ——— Food Stand in the Market. As far as values--I really don't know too much about it--I know they were off for their special holiday just after Christmas time.

(a) Discipline:

No problem.

(b) Ability:

Average--none above average--no one below. (Probe) Could be the subject area--we don't have very bright students taking our classes.

(c) Language:

I didn't--no--no more problems than I would have with other students.

(d) Attitude:

Conscientious and whenever they're away they phone in.

(e) Peer Relationships:

Very close to each other (probe). ——— and ——— worked together in a group. ——— didn't have another Arab student in the class so he worked with a girl--he liked to get done and get out of there. (Probe: with others) It wasn't bad--it wasn't close--they didn't mix (probe). My first semester, I was so busy--every day was a different lesson.

(f) Home Contact:

No, I never had to (attendance good).

(g) Discrmination:

Yes--they say about everybody--from time to time snide remarks about the Arabs. Loud enough so they'd hear--not loud enough to be caught. (Probe) No not very frequent. ——— is so outgoing and friendly to everyone; some of them are hostile. Maybe they should be--at the first of the year I saw things written about Arabs on the walls-right outside the room. First I saw "Arab power." I don't know who wrote that in several places and a bunch of derogatory remarks. (Probe) On the lockers and some of the walls between. They all collect at lunch time--you must have noticed that.

Teacher E

1. What is it like to be a teacher of Lebanese Muslim students?

No different from any other group--problem areas? No more than any other group. Some are very cheerful, some are very uncooperative, but that's like any other population.
No more than other students. Some of the best marks--one of my best students was a Lebanese student, some of the worst marks are by Lebanese students; as far as the ability to work and problems concerned, there are no difficulties.

(a) Discipline:

I've had difficulty with two Lebanese students but I've also had difficulty with other students. I think the worst episode I've had was with a Lebanese student--it wasn't even a student in my class but belonged to another class. He was doing something that was a little dangerous. He didn't react very well and I didn't react very well--that was the worst incident--but I've had similar instances with other students who aren't Lebanese decent.

(b) Ability:

As I said, some of my best students are Lebanese as far as ability to work--no problems.

(c) Language:

There are some students, I don't know if they were born in the country or came when they were very young, were exceptionally adept at reading and writing. Others who have an accent who have some difficulty in understanding verbal instructions. They actually run afoul of regulations and verbal procedures. I don't know if they've been in the country a long time but they're not as competent with the verbal skills. That may be their own personal handicap or it may be that they've just been in the country recently.

(d) Attitude:

In a subject where there isn't a lot of homework--it's hard to tell--some work very very hard and some achieve the highest marks in class.

(e) Peer Relationships:

The students that I have that are Lebanese mix very well with the other students. One student this morning was telling me about a hockey game he was playing in. They adapt very well to American games; they adapt very well to their friends. The ones I had this semester seem very gregarious, very outgoing. In other semesters I've had students who were not gregarious, were very quiet.

(f) Home Contact:

In our school we have very little home contact.

(g) Attendance:

I have one student in this semester who missed one day, one who's missed five days and one girl who missed twenty-five days. (probe) We phone parents or we send notes if we can't get hold of the parents.

(h) Discrimination:

No--I wouldn't say so--there doesn't appear to be--the students we have are gregarious and mix very well or they tend to be very quiet and don't pay attention to the rest of the class and the rest of the class doesn't pay attention to them.

Teacher F

1. What is it like to be a teacher of Lebanese Muslim students?

I guess I don't understand what you're asking me. Are you asking me is there any difference between teaching these students or any other group of students? I guess I don't notice any difference. At least I've never given it any serious thought. No--no problem areas.

If they do vary in problems or attitude it's not really noticeable to me. They speak good English--there's no communication problem to me. They appear to work like any other student. One of the students I know very well--he's in grade XII and I've had him for three years. I know the type of car he drives. He spent a lot of money fixing up that car. Probably $3,000 or so. Maybe other students spend that much money on cars--I don't know, I just happen to know this about him. I think they are quite job oriented, work oriented, they see value in hard work as opposed to a degree at university. The other student I have, ———, is in Grade X. This is the first year I've had him--they both seem good; ———'s attendance--I'd really have to look to make sure--I think he was late for class quite often--that was the only problem for him.

(a) Discipline:

No discipline problems with them at all. I find these students quite respectful. I would expect any personal conflict with them.

(b) Ability:

I'd have to look at my marks. Neither of them did very well on tests--they're just about average, in fact, I think that ———'s mark was about 50%. ———'s mark, he did receive the lowest mark on the mid term test--they're both good workers in the shop situations. Possibly there are some academic difficulties.

(c) Language:

They speak very well, there's no communication problem as one might expect from a foreign student or someone like that. I would say possibly I would not rub out the possibility that they would have learning problems. Tests would tell that.

(d) Attitude:

This being an industrial arts course, they have a good attitude. ———especially has a positive attitude. ———, I've known for two months, therefore I'm not able to give that good an answer.

(e) Peer Relationships:

They do associate with each other. There's no problem related to other students.

(f) Home Contact:

I did in ———'s case. He accidently took one of my keys with him--it turned out to be a humor situation. He was worried and I was worried. By the time I had already got to his place his father had given him the car, and sent him back to the school. So that was the only time I talked to his father. By the time I got back to school, the key was already back. I talked to the mother. She talked very poor English. I explained myself as best I could and by the time I got to his place he was already at the school. I met him halfway back. He stopped the car and we talked.

(g) Attendance:

100%. I believe with ———. The only problem I had with ———was a few lates.

(h) Discrimination:

Against them?--no.

Teacher G

1. What is it like to be a teacher of Lebanese Muslim students?

Not any different than any other student; I think in general they have problems, I don't know if it's a cultural thing, probably girls more so than boys, boys tend to be more aggressive, girls in general tend not to participate as much as other girls do, for some reason. . .in the classroom situation. For example, ———is very quiet, doesn't participate very well, ———is the very opposite, a very good participator, and so on, but boys tend to be a little more aggressive in terms of participation in classroom discussion and so on. The difference between them...I don't know, could be a cultural thing, could be the role of women, the man tends to dominate more so...I don't know if this is an accurate assessment; I'm not that familiar with the cultures perhaps or the Chinese culture or any other culture...I've never been in the home. My Chinese students have difficulty with the English language...they tend in general to be fairly inconspicious, in fact, if you ignore them they ignore you type of thing, I find they tend to do well in the sciences, I think it's because of the background they have in math, I think the Chinese culture gives them an insight into math. Perhaps moreso than any other group, this is to do with the way the language develops or what it is I don't know; there are exceptions the Lebanese students I've had in the past, there are the very top and there are the very bottom in terms of achievement, in terms of expectation, motivation, the whole bit...one particular student had went into medicine, she was aggressive...you can't put a label on any ethnic group, it tends to vary, there are some probably because of their background in English, culture or whatever, tend to do extremely well, are more voiciferous, they want to be recognized. Or inconspicuous same can be said for the Lebanese students...you can't put a label is what I'm saying...there are exceptions...student I have in Chem.30--good student. Very responsible, catching up on his work...went to Rome...stayed in to get help with some problems...the students I am dealing with are Sc.II...in a sense they are an ethnic group...they are a totally different type of student...for various reasons academic weakness or background or dislike for Science. They are a group by themselves and I think the Lebanese students generally aren't any different from any other students that I have.. Except for ——— who sits at the back, participates to a minimum. ——— participates to a minimum...but I've got the two other exceptions. Science II students tend to have problems with reading...I think the same applies to Lebanese students as well...I think If a reading test were administered, ——— for example, would probably have problems in this area, she had the lowest mark on the mid-terms --twenty five percent...class average was fifty-six percent.

(a) Discipline:

No problem other than with attendance...unfortunately for these students school does not appear to be a stepping stone.

(b) Ability:

It varies.

(c) Language:

They express themselves well...moreso in written form, some difficulty in spelling, certainly in reading here again it depends... if one is Canadian born or has come from Lebanon recently.

(d) Attitude:

It varies...————is a very conscientious student...but the others, they couldn't care less --a very negative attitude...they are here because they have to be and that's it...but you can't generalize.

(e) Peer Relationships:

I find in general they tend to congregate with their own in the hallways and the cafeteria... sometimes you can get one or two who tend to be fairly aggressive in class...I had one last year...sharp, capable who was interested in one thing only--to get out fast and make a pile of money...he tended to be fairly aggressive in class to the point of annoyance to the other students and in some cases alienated them...I don't think any of his peers would have considered him to be part of their circle...he sort of was a clique unto himself.

(f) Home Contact:

Home contact is extremely minimal...the only one is ————; I knew the father from a business...he saw education totally different from what his children did...one of her brothers I taught, he was just a total wipe... I don't know what that kid is doing today... if he amounted to anything...another brother was totally different...I think parent contact is very important.

(g) Attendance:

A problem for some students.

(h) Discrimination:

Not observed any discrimination in the classroom...for example, ———, the kids refer to him as Idi Ameen...he takes it with a smile on his face; the students ribbing him...he knows they don't mean it...I suppose it's just a nickname because of the unusual name. He takes it as a joke and he dishes it out to others as they do to him...no, I don't think I've noticed any discrimination.

2. What is the teacher's view of man-in-his-world?

The following areas were inquired into in an effort to answer this question: teacher's view of (a) self, (b) religion, (c) values, (d) society, (e) the student and (f) education.

2. Teachers' View of Man-in-His-World

Teacher A

2. (a) View of Self

As a very small part of it. I view my position as being significant in its own right. I feel I contribute to the good attitude here and that makes me feel good towards what I'm doing and I honestly make an effort to do that. I feel fairly good about myself and my position here.

Why did you become a teacher?

When I was in high school, I worked in a swimming pool--I can remember my first group Of students that were to learn swimming from me--and I compared myself to four other teachers and here I was talking to my people which I thought was important at that point in time and they were in the pool teaching them to swim. I remember sitting on the diving board. I had their attention and they knew what I wanted. I knew in grade ten that I would like to be a Phys. Ed. teacher--that was twenty-eight years ago, ten years ago I had my first teaching job.

What kind of teacher do you perceive yourself as being?

I teach by control--I like to be in control of a class--I believe there are certain objectives for each lesson that I have and I like to accomplish them.

Joys of teaching?

It's a hard question. What do I like best? I enjoy the student-teacher relationship, being able to teach, I really enjoy. I have something to offer and I feel very confident in what I do.

Frustrations of teaching?

Inconsistencies throughout the system. I'm in high school now but when I was in junior high, I was teaching the same fundamentals in 7, 8, and 9. 10, 11, and 12--it's all basically the same curriculum. I think I've become a better teacher in ten years. It all comes down to the same thing--I'm trying to teach guys things in grade twelve that they should have grasped and been reinforced over the last six years--that is phys. ed. skills.

What do you perceive yourself doing in five or ten years?

I'll be a teacher probably.

Relationships with the administration?

Physically and mentally I take school home. Yes, my relationships with the administration affects me or my attitude.
How does administration regard me? I just had a written thing (reference) which was very favorable (for his request for a sabbatical).

Needs of the student?

Top priority to meet the needs of students. By class rapport I know I've met their needs, it's the feeling that exists within the class; they accept what I am--they understand what we've accomplished.

Teacher B

2. (a) View of Self

I'm open-minded, a social being. I would hope others in the world are doing the same as me. I value my relationships with others. I'm a flexible individual, not rigid. Why did you become a teacher? I guess I got a little pressure from home--my sister took education. In grade XII French class--I was a bit of a trouble maker--the teacher said if you can do so well you do it tomorrow. I did it tomorrow. Later on she indicated I had done a good job and should be a teacher--I still remember that--I guess I thought it was a reasonable thing to do--I took science at university--didn't go directly into education. I graduated from science and decided to give teaching a try and stuck with it since.

What kind of teacher do you perceive yourself as being?

Fairly easy going with definite ideas about expectations. Not a hard-liner when it comes to discipline or attendance, etc.

Joys of teaching?

I like the students probably best--I like the holidays. I get personal satisfaction dealing with the students and staff members. I enjoy their company though I don't socialize with them all that much. I enjoy the clean situation, the holidays, the hours. I don't like working to a bell.

Frustrations of teaching?

Rules and regulations--such as the attendance regulation which you have to keep after--I'd like to see it changed somehow. I'd like to see the attendance put on the shoulders of the students and parents in the high school. The attendance would go home on a regular basis to the parents and it would be up to them to do something about it if they wished to. The menial tasks of marking, etc. take away from the actual teaching. In math 15 the attendance can get pretty bad in a while. Watching 2/3 of a class for their attendance--you can waste five to ten minutes per class with that foolishness, could be using that time getting to know your students or teaching them. I'd like tp be able to take an extra half hour for lunch, get out of the institution for awhile. Confinement to this institution gets to me in a while.

What do you perceive yourself doing in five or ten years?

There may not be many changes in five years but in ten years I would like to get out of teaching because I think it's important that everyone does a variety of things in their life. There's lots of things I'd like to pursue that I can't do in two summer months. I take teaching home with me a lot. I think it's pretty positive. I'm a little outspoken at times but I think generally I'm seen as a pretty solid member of the staff.

Needs of the students?

It's the most important thing. By response of the individual I know if their needs are met.

Teacher C

2. (a) View of Self

I view myself in various roles, the most important being wife to my husband, my family very important to me, therefore my role as sister and daughter and of course my job. My family is very important to me. My job is important too. It's important to me to be quite well organized, although it doesn't always work out. I try to teach the students something, how to cope with themselves, I try not to baby them too much, cause they get used to you being there. I give quite a bit of freedom in that I feel they have to learn a little bit of independence in that I won't be there always to help them. That's my world, my family, my job, I joined Toastmistress a year ago. I always believed to enjoy life to the fullest. I take off a lot. We have to work to get the essentials and necessities of life. But I like to enjoy life.

Why did you become a teacher?

From day one I wanted to be a teacher and I never waivered. My father was on the school board in Barrhead. He always thought teachers had it good--no one had it as good as teachers. I soon found out otherwise. In a small town, teachers are idolized, they were at that time anyway. It was really nice if you could be a teacher. My father encouraged us all to go to university--even though we lived on a farm. Not that many farm kids went to university. That was his goal--his kids at university. I wanted to be a teacher--I was interested in sewing and cooking. So that's what I did. I'm a plodder--I may not dazzle anyone with my brilliance but I'm a plodder--I get where I want to be by plodding.

What kind of teacher do you perceive yourself as being?

A plodder--I'm quite strict with students--which is quite different from what they had in the past--they've had a lot of freedom in this school. With the gals who were here before. But I can't feel comfortable in that kind of situation. I have to have them following directions and doing what they're supposed to do. I run my classes that way.

Joys of teaching?

I really don't know. I like working with most of the kids, most of them are really good kids. I like the subject area. I like working. I went through a stage about a year ago--I'm going to quit; I need a change, I'll do something else. But I get bored during summer holidays. I'm a lot less efficient--I put it off to next week. When I have to get up and get going I feel better. I like working with the kids and the subject area. I like being my own boss. I helped my husband during the summer and found I couldn't do things the way I wanted to. I run my class pretty well the way I want it. You have a department head and you have a principal but you're pretty much on your own, can do your own thing in the classroom--you can do a lot of interesting things. You have a lot of independence--although we do coordinate within the department.

Frustrations of teaching?

> The time I have to spend disciplining. It was worse in junior high. I find I have to repeat directions again and again and again. I don't mind if the kid doesn't understand but in a lot of cases they aren't listening. It's frustrating. I'll even put things on the board--and they'll still ask questions. What are you supposed to do? It's on the board! There's 20 or 25 bodies down there--they can't all be listening--I guess it's quite a bit to expect. I talk in my sleep sometimes about teaching.

What do you perceive yourself doing in five or ten years?

> I have taught for nine years. I do feel I'd like to try something else. I am saving for a business. But I don't want to do anything now. I haven't had any children yet and I am thirty. Which means soon or pretty fast. I wouldn't do anything for five or ten years. I'm saving for it. When it comes to making that final break...I really looked into a lot of alternatives a couple of years ago and decided teaching is what I want to do for a while.

Relationships with the administration?

> I find the administration in the school is very good--our department head is fantastic. Administration is very cooperative. I think the set-up is very good here. You very seldom see anyone from downtown--even our supervisor doesn't exert any pressure--one way or another. I think they do--I've been very impressed with the administration in this school and I think it reflects on my attitude as a whole. What the principal thinks of me? That's hard to tell--I don't have that much to do with the principal--being relatively new at the school--it's hard to say. I suppose we don't get an awful lot of feedback. I think he's quite pleased with the department. He's the one that hired me, even though there were a lot of people that wanted the position. So I feel he must be relatively pleased with me.

Needs of the students?

When I first started teaching I tried very hard to meet the needs of every student involved--I found I was physically and mentally drained--I decided I was going to have to stop before I became a mental and physical wreck. I try to meet the needs they're supposed to get from my class. How do I know? By general feedback, by what they're accomplishing.

Teacher D

2. (a) View of Self

I guess I'm very work oriented--I'm very positive--a person can get out and do for herself (probe: re self) I believe the world has so many opportunities--this is a very good place to be.

Why did you become a teacher?

I never wanted to be a teacher--my boyfriend was in engineering--in order for us to get married--I was in Home Ec.--I wanted to be a buyer for Eatons or the Bay--that never worked out so I became a teacher. He had two years left but he flunked out and I put him through school. We moved to Edmonton--I kept teaching--we got a divorce--I kept teaching cause now I'm involved in real estate--I need the money for the mortgages--this year is probably one of the first years I've felt professional and really enjoyed it. I'll probably stay with it for five years at a maximum.

What kind of teacher do you perceive yourself as being?

I think I'm friendly and I really like the kids--that's one thing through it all--I really liked the students--often I didn't like the teachers--I think I'm fair, I mark easy--I believe more in the practical things.

Joys of teaching?

> The students. I don't have any children--and I can get personal rewards from my students--some of them stop by my house to see me--sometimes I wish they wouldn't (ha) Yeah, I do like that--I've made good friendships--longlasting friendships with other teachers--in fact I was just at a school down the road seeing a teacher I taught with for five years.

Frustrations of teaching?

> Book work and forms, really strict rules, too much. Too much flexibility is bad. I really like what's happening here. Take Home teaching? Not anymore. When I leave here I don't. I spend my spare and my lunch hours here at the school.

What do you perceive yourself doing in five or ten years?

> Probably full time land development--something downtown--being involved in business (probe: Not in teaching?) Only five years more in teaching at the most.

Relationships with the administration?

> Very good. This is my first year--I think He's watching me very closely.

Needs of the students?

> Very important (probe) By the things they do in class and outside of school for me.

Teacher E

2. (a) View of Self

> I try to be of service to the individuals.

Why did you become a teacher?

> I took my B.A. in '63--there was a recession. One of the areas where there was some employment was education. That's why I went in. In '65 there were no jobs for educators so a whole bunch of us emigrated to Alberta.

What kind of teacher do you perceive yourself as being?

I don't know--depends on the day.

Joys of teaching?

It's never the same--everyday is different.

Frustrations of teaching?

Sometimes I'm impatient. Sometimes students don't appear to be picking things up--don't appear to be working as hard as they should be working. Sometimes the school board frustrates me because they've promised things that have been held back for two or three years. There are a lot of frustrations. I take teaching home--certainly--all the time--my wife is a former teacher--it's something we always took home--we talk--she understands the profession.

What do you perceive yourself doing in five or ten years?

As my wife said fifteen years down and another twenty-five years to go, so I'll probably be teaching.

Relationships with the administration?

The administration affects my teaching very much so.

Needs of the student?

I get very upset if a student feels they haven't had enough information, they haven't been helped adequately. I'll do my darndest to be sure I've helped them as much as I can. I feel upset and hurt if a student feels his or her needs aren't met. Know? About the only way is to ask the students; if I am doing everything that I can for them. For that very reason we have student assessment of our program midway and at the end of our program--we modify our program as necessary.

Teacher F

2. (a) View of Self

I certainly feel part of it--I'm part of the economic problem, high mortgages and high cost of living and I feel job security as being an important part of my life.

Why did you become a teacher?

When I finished high school, I went to NAIT and took telecommunications. It was a three year program. After my second year I felt I wasn't really in the right program so I started looking towards university. Of all the courses I could have taken, Industrial Arts appealed to me the most. I didn't choose the Faculty of Education--I chose Industrial Arts which happened to be in the Faculty of Education. It was something I was suited for, I was always interested in technical, scientific, practical work.

What kind of teacher do you perceive yourself as being?

I think I'm relatively easy going, I care, I'm able to handle a lot of circumstances where other people would get upset--I can remain calm.

Joys of teaching?

Probably the fact that I teach industrial arts--gives me more flexibility to design my own course content than say a social studies or an English teacher. I think I have more freedom in the subject matter that I teach. Along with that I'm not regulated to my 5½-6 hours of strictly teaching time. Because I can regulate my course I have days when I have no work to take home in the evening and times when I can work late in the school.

Frustrations of teaching?

Some students. If you feel you're sincerely trying to help them and they return a feeling to you that they couldn't care less--that's a frustration. A teacher sometimes feels he's restricted at the school level and again at the central office level and I think that things like the everyday problems that have never been solved, like attendance and students coming late for class, the every routine that has to be coped with and can't be solved--that's frustrating. Sometimes public opinion about teachers is frustrating. People who see the 'good' things about teaching--the two month holiday and the long Christmas holiday, they fail to see that sometimes the teacher's job is difficult--it has no solutions--it's a matter of coping with not solving problems. (probe) It changed attendance during the year (probe) I just keep a record of absences--(probe) Policies being made by the administration has to be administered by the teacher.

What do you perceive yourself doing in five or ten years?

I see myself probably running some type of a small business--owning and operating a small business probably one that retails some type of product--or some type of small manufacturing. Or possibly getting a journeyman's certificate--a tradesman's certificate. I see myself possibly becoming a tradesman, working at a trade, getting a journeyman's certificate, a tradesman's certificate--I would be a teacher, I would be a tradesman. I would be trained in two areas and possibly I would come back to teaching in vocational education--not necessarily in high school but at NAIT or some other institution. B.C. has smaller institutions than NAIT spread throughout the countryside--so rather than living in a city--I'd live in a smaller sized community and still teach to earn a living. (Probe: why that decision? what factors?) There wouldn't be any large economic gain--in a business it might be larger--in a trade--it may mean a decrease in salary. But I'm in a better financial situation than I was seven years ago--when you buy a house--everything levels off. It's not for purely economic reasons I think most people find rewards for hard work in some sort of financial gain--I think that in teaching you're really locked in--I can go home at 3:30 p.m. I can stay at school till six o'clock--I can take loads of work home with me--I can take nothing home with me. It makes no difference. No one is going to come to me and say "gee you're doing a real fine job, it's sure nice of you to do this extra work." Let alone get any extra money. Whereas if you're working in most other areas--in industry you're working at a much higher wage and if you're in a trade where you're being paid by the hour--after your normal day is put in, any extra work you put in is usually rewarded with time and a half to double. So the reward in most fields of work is obvious, immediate, you can see it--in teaching it either doesn't exist or nobody notices it. In my area I even have more contact with people in other professions, trades and technicians. The financial conditions are there and the working conditions are better.

Relationships with the administration?

Sure they influence my work. The principal knows who I am--on a personal basis when we have a cup of coffee. He probably doesn't know my program that well and the things I teach. It's a difficult job--a lot of people to know and understand.

Needs of the students?

It's my work--it's important in my work--to meet their needs definitely. How do I know? I develop my course at the beginning of the year--I suppose through testing and evaluation--you know--for however good or bad it is. I suppose that's the only way of measuring it. I do have students on a number of occasions who come back to me two or three years later to talk to me and say I'm apprenticing for... or working for... One student's apprenticing for a carpenter, going to NAIT for two months--said it was like a review. So it made me feel I had presented him with some information. It's through a roundabout way.

Teacher G

2. (a) View of Self

I perceive others the same as I perceive myself. We're here for a very short time. I try to do my job as best I can--I certainly have changed over the years, I think--I don't think I can shape the world, I don't think anyone can when we start teaching I think most of us are idealistic--over the years we change--try to convey to my students the feel I have for my subject--hopefully they can view education the same way it's affected me--it gets you out of that cultural rut--the poor background you might find yourself in whatever the case--this is a way out.

Why did you become a teacher?

Basically I found it a very noble profession In terms of the influence one has on other people--I see education as a stepping stone to higher things--maybe it's part of my cultural background--my parents viewed education that way--my great grandparents, my grandparents opened up the Canadian West in the late 1800's. They all viewed education as a stepping stone towards better things--where life is made easier--I was brought up with this sort of thing. I felt this is the case and I feel very strongly today, it is still the case. I think before you can develop natural resources, you must have human resources to develop those and human resources is an educated individual--without prejudice, with an open mind--view of things that uneducated person just hasn't got. Basically, I liked school, I got good marks without having to work for them. I had some really top-notch teachers--I think I would have to attribute it to my chemistry teacher in high school--I was petrified of the fellow, I respect him till the day I die--I think I was idealistic in high school--moreso than I am now--I think you tend to mellow over the years. I've had some good teachers, I've had some bad teachers--particularly the bad ones that I had--I felt I could right some of the things. I've changed my attitude since. I don't think I'm the messiah of education. The better teachers probably felt some form of idealism in the profession. I'm a teacher now basically because that's all I'm trained to do.

What kind of teacher do you perceive yourself as being?

Perhaps I've enjoyed doing what I've done--I feel I've learned an awful lot from students--from practicing the art as it were--I think I'm a good teacher, I think I have a lot to offer to a student.

Joys of teaching?

> I think the students--I think the challenge--year after year, students vary year to year--values of society change from year to year--in the seventies we went all the way from streaking to you name it--I think an understanding of what society is--I get a good feel from my students as to what society is with the students I teach--I think by being involved with young people you tend to stay young in your thinking, in your attitudes. Personal satisfaction that I have influenced some people I have had as students--selection of a career, some contribution in society in general to what they eventually did. There is a certain satisfaction I think, in doing a job well--I feel I can do the job well. There have been times when I asked the question myself, where I wanted to get out. What were the alternatives? If something is wrong, you try to correct it. Once the wrongs outweigh the ability to correct I think a person should get out. So far I feel I've been slightly influential perhaps through the professional organization, as a consultant that was a personal satisfaction. I've been able to contribute to society the same sort of things I got from society.

Frustrations of teaching?

> How much time have you got (laughing)? I get very frustrated when I can't achieve certain goals I set out to achieve--for example, a student who might have an extremely negative attitude towards school that he's developed somewhere along the line I would like to see that changed--because of the number of students you deal with and the short time you have students with yourself--I get very frustrated when I know at the end of the semester, there has been no or very little change with that student. If you have a student on a one to one basis--that's ideal--but you don't. It takes a little while to understand students--I find it very frustrating to find students who are very capable and blow it--totally blow it--I find it very frustrating--the chances they have but don't grab it. I think the biggest frustration is in the area of pressures, the demands that are made upon us from all society in —

general--politics indirectly I suppose, politicians indirectly--there's only so much time in a day, only so much a person can accomplish in a day, yet we're expected to do more and more things--I would say since the conservative government got in, in Alberta that the demands increased--I guess it had to do with the general trend in the economy--trying to cut back in areas of education, in areas of health--I suppose at the same time with the disappearance of departmental exams we began to assume roles that were formerly the jurisdiction of the department of education--there were many things in the 70's--the last ten years--that were not formerly the duties of the classroom teacher, I think we have now accepted--sometimes willing, sometimes not willing--for example, school budgeting, that's come upon us in the last year or two, I can see implications that in terms of--I can see the demand on teacher time increasing because of school budgeting--there are other pressures. I think in terms of expectations--we've identified more problems in the seventies within educational circles, than we've ever been aware of, when I first started teaching--now we teachers are to be all things to all people, I find that totally frustrating--I think a lot of teachers do--call it burn out--call it what you want--there's only so much any individual can do in the amount of time he has to do it in--most frustrating.

What do you perceive yourself doing in five or ten years?

Teaching--I have another twelve years to pension. I sort of look forward to it--not to get out of teaching--but to do the things I haven't had time to do. I've been thinking of getting into other lines related to teaching indirectly--if I felt I couldn't cope with the classroom situation any longer I certainly get out--but be involved in education indirectly.

Relationships with the administration?

Occasionally they affect me. I really don't know what they think of me. I have a job to do and I think I'm doing it.

Needs of students?

It's important, extremely. I get feedback by questions and responses by the students.

Teacher A

2. (b) View of Religion

What is religion?

It's a learning situation, a tremendous place. I think it instills values.

How do you interpret the Bible (literally or figuratively)?

Figuratively.

Do you believe in life after death?

Difficult question.

Do or did you go to church?

I did go.

Are you superstitious?

No, I'm not superstitious.

Teacher B

2. (b) View of Religion

What is religion?

It means believing in a system where you respect the rights of others--is what it means to me the most. Also the spiritual thing where I believe there is a spirit which does live on after I pass away and also a system wherein you reflect for a time on the better things you do have and those things which are good.

How do you interpret the Bible (literally or figuratively)?

Figuratively.

Do you believe in life after death?

I believe in life after death of some sort. I believe my spirit moves on someone--I don't know what to say other than I believe in it.

Do or did you go to church?

I did go to church when I was young--don't go too often now--couple of times a year.

Are you superstitious?

Slightly.

Teacher C

2. (b) View of Religion

What is religion?

Basically it means installation of basic values in myself--by its basic teachings.

How do you interpret the Bible (literally or figuratively)?

Probably more figuratively than literally.

Do you believe in life after death?

I haven't decided one way or another about that.

Do you or did you go to church?

Yes--did.

Are you superstitious?

Not really.

Teacher D

2. **(b) View of Religion**

What is religion?

A ritual--a ceremony my mother really enjoys and believes in--I think it's important for people who want to believe in it. I think someday in my life it may be important for me too. The great thing about church is it teaches you to be a good person--I really try to practice that--the other thing, if I had my choice I'd be Jewish--not Christian--Yes, it instills values.

How do you interpret the Bible (figuratively or literally)?

Figuratively.

Do you believe in life after death?

I think there's probably something--I went through a period where there was nothing--now I'm thinking of reincarnation (probe--Patton) I watched it--fell asleep.

Do or did you go to church?

I did--I don't now.

Are you superstitious?

I read my horoscope ever morning.

Teacher E

2. **(b) View of Religion**

What is religion?

As a child it emphasized certain values so when I look back on it--they said you should do this or that--be nice to people, etc. I always thought you didn't need religion to have those values. The church I went to always expected certain behavior from the children, from the adults who attended and they always related that as being religious. Sometimes when they left the church they weren't that way at all. So one gets the impression one is hypocritical--especially when one is a youngster.

How do you interpret the Bible (literally or figuratively)?

(Ha) I really don't spend time interpreting it one way or another. As a child we spent a lot of time with the Bible--not since.

Do you believe in life after death?

I still haven't figured that one out yet.

Do or did you go to church?

Oh, yes.

Are you superstitious?

Occasionally.

Teacher F

2. (b) View of Religion?

What is religion?

Church or religion means...well--it's an institution--people go to practice or study their beliefs--a method of teaching of moral values.

How do you interpret the Bible (literally or figuratively)?

How do I interpret the Bible, literally or figuratively? A little bit of both probably. I can interpret a lot of it as actual fact--some of the stories in the Bible I'm not really sure--if they were somebody's revelation or written down as a lesson.

Do you believe in life after death?

I'm a little up in the air on that one--I don't disbelieve it.

Do or did you go to church?

I don't right now--I have on occasion--I don't go regularly.

Are you superstitious?

No, not very.

Teacher G

2. (b) View of Religion

What is religion?

It means a certain set of values to live by as taught by the Christian church--as Christ taught his disciples through His three years--He made His impact on mankind; it's a way of life--do unto others as you would have them do unto you--it's the prime concern of religion. I think churches as institutions can get carried away in their interpretation of the Bible, etc. From that you get the various sects, etc. and they adhere to a particular philosophy rightly or wrongly, very strongly. You can't have that many denominations arising out of the oneness. I find churches have a decided role to play in society--I'm glad they are around--I think all people need some sort of guidance--in areas we know so little about--

How do you interpret the Bible (literally or figuratively)?

Literally--for example, Book of Genesis, when God completed everything in seven days--nowhere did it say one day was twenty-four hours in length--I don't think there's any conflict--but something I had to go through--the scientific viewpoint and the Biblical viewpoint--I found the events in Genesis were no different than the scientific order of events in geology or paleontology. Evidence--the order of events is the same--geology gives time span in millions of years--perhaps that is a day--yes, I would say literally.

Do you believe in life after death?

I like to think there is life after death--it's a personal thing with me, I have to go through as far as religion is concerned--I reached a stage of being an agnostic. I may have been an atheist during my university years--I think I consider myself a very religious person now--including the belief that Christ arose after death--there has to be something beyond what man can't see--just because I can't see gravity--it doesn't mean it's not there--it's faith really--I like to think there is life after death--I believe there is.

Do or did you go to church?

I did and I still do--not on a regular basis--I think I am practicing Christian. I don't think I have to go to church to be one--I find a lot of hypocrisy in the church.

Are you superstitious?

No superstitious.

Teacher A

2. (c) View of Values

Racism?

It's the innate human being trying to achieve and other people thinking that they shouldn't. That may be one of the basic problems.

Basic values of life?

Going back to what I said earlier--being able to enjoy life where people get along. I think that's regardless of where we are or what we are doing--we should have that freedom.

Teacher influences on students?

Teachers can show students different values. It's up to the student whether they accept them or not. I don't think teachers dictate values but they can show students how to. I think we have a lot ot learn from different groups.

Conflict of values (teacher versus student)?

Depends on the individuals--if only one side of a situation is presented then obviously there is going to be a conflict, but there shouldn't be.

Do your values differ from those of your parents?

Yes--I believe because of my experience and my education that I'm a little more open minded.

Should the old values be restored?

I'm from Ukranian origin and the biggest problem was the language barrier. I did not learn the language fully or understand it properly and I had problems that way. Therefore, many of the traditions were valuable. I still believe in many of the beliefs that were shown to me and I was directed towards when I was young.

Do we have the good life?

Yes, we do, better than other areas, based on the media.

What can you do to make a better world?

Difficult question.

What is the most important thing you've learned in life?

Our recent baby, my peers and colleagues, being able to share things is important.

Do you perceive yourself to be an individualist or a conformist?

I conform to society--but I'm an individual within that society.

What is your perception of success?

Whether one is happy.

Teacher B

2. (c) View of Values

Racism?

> I guess I never really thought about that. (Probe) I definitely think there is. It's strong in certain parts of the world--particularly in South Africa. That in many cases is based on so much history, goes back such a long ways, it's difficult to pinpoint in many parts of the world. What is the main point of racism? Based on history in the U.S. and S. Africa. (Canada?) There's definitely a degree of racism in Canada--I don't know--people get pretty attached to something they have--they don't want anyone on their territory and feel threatened by some of these people. (Probe) I don't think this school contributes to racism--if anything I think it contributes to good social development by all.

Basic values of life?

> I value most of all--my health. I'm quite a social being so I value my relationships with other people very, very much. I value our environment.

Teacher influence on students?

> Very much so. (Probe: In what way?) Values Of the student is a learned process--he learns at home, out of the home and in the school.

Conflict of values (teacher versus student)?

> Definitely so--that's why a teacher has to be careful as to how he presents himself and his values and keeps them at a relatively low key level and doesn't attempt to push his values upon the student.

Do your values differ from those of your parents?

> My mother was from an English family with a good long history of moral values, very rigid, very definite ideas on many things--father as well. It comes from a family with very definite, rigid values--I think my values are the same values but are a little more flexible.

Should the old values be restored?

> No. Change for the better--in that I'm not as opinionated as my parents or grandparents. I'm a little more open minded. I still believe in the values I learned in my childhood. I believe they are good values--not quite as rigid as they would have lost (nothing lost that should be reinstated).

Do we have the good life?

> We have an excellent life here.

What can you do to make a better world?

> I would probably like to see a greater understanding, I'm not sure how you're going to achieve this, between countries, nationalities groups of people possibly through media exchanges, etc. Most of our news is through the media of North America, we know very little of what's happening in other parts of the world. Media on a world wide basis would tend to bring people together to understand others--be a big influence.

What is the most important thing you learned in life?

> Those values which do not interfere with or bother in anyway the rights of people--rights or values of another--not imposing your own on others.

Do you perceive yourself to be an individualist or a conformist?

> Conformity is going along with the group in a particular situation. In a particular situation I'm a conformist, in another situation I'm an individual. I couldn't class myself as one or the other--I'm not a radical individual--I think I'm an individual in most respects.

What is your perception of success?

> Money. (ha, ha) No, I don't judge it by money at all, I judge success in terms of happiness, a feeling of well being, satisfaction with what you're doing, and I feel I'm fairly satisfied with what I'm doing.

Teacher C

2. (c) View of Values

Racism?

> Probably because you're not exposed to a lot of these people. I don't think I'm racist. I think that I treat them all equally. But I've been exposed to a lot of them in my classes. I had a little girl from Nigeria last semester who apparently was a real problem in the school she came from before. She said the teachers all treated her as special--they either bent backwards for her or they picked on her. It turned her off. In my class she was a doll, a real sweetheart. I think it also depends on how much effort the group makes to kind of fit in. If they tend to stick together and not assimilate, then people are going to be a little more prejudiced against them. It's nice to maintain all the culture and do all these things you feel so comfortable with and are used to. But in a new country you're expected to assimilate.

Basic values of life?

> I value my family, my husband--that kind of relationship; I value honesty--I do value a self-worth kind of value--I feel good about myself and what I'm doing. I don't feel good if I've done something not as good as I'm able to do. I have to be organized. I value nice things--probably materialistic. I'm not a religious person, I haven't been to church since the last wedding I went to. I don't think that necessarily reflects on me one way or another as a person. I think I would have the same values whether I went to church or not. I was raised quite conservatively and with a very definite set of what one should or should not do. I probably have middle class values. Values are a standard to determine what you do.

Teacher influence on students?

> That's a very interesting question. I really feel that the most important influence on a student are his family. We see them for such a short time. I think teachers as a whole

generally have influence as they see them all day. I often wonder about that myself--as to how much influence teachers as a whole have on students.

Conflict of values (teacher versus student)?

I'm sure there is. The students today tend to have a different set of values. They're in a different generation than I am--I'm 15 years older than most of them. That makes a gap. Their life style is different so my values are bound to be different. T.V. has got to have an influence on their values--the advertising and the shows.

Do your values differ from those of your parents?

The basic values are probably not that different than my parents and my grandparents. My parents were born here but my grandparents came to Canada from other countries. The basic values, I think, are much the same--I'm probably more materialistic than they were. I like things. My tastes are more expensive. It's probably due to my job--I have more education and a better job than any of them ever had. Farming was our main income but my father did other things on the side. There's a real difference between the values of people who live in the country and those who live in town. I'm not making a value judgement but I really think there's a difference in people.

Should the old values be restored?

The basic values of my parents and grandparents (honesty and working hard) are still around to a certain extent. The people I feel most comfortable with, have similar values as I do. I try not to judge them because they are different.

Do we have the 'good life'?

I would say so.

What can you do to make a better world?

That's a pretty hard question to answer. Are you familiar with Brave New World? I really think man has to have something to work for. People who retire have to have something to keep them going and happy. Giving people things is not the way to do it. I suppose it would be a matter of taking from the richer and giving to the poorer--but I'm not sure how that would work. Education? How if they're starving can you educate them?

What is the most important thing you learned in life?

Self confidence--I had a very domineering father--you had to be a nice quiet little kid. I grew up very reluctant to do things on my own and very quiet. It's taken me a long time to get over that. If you have confidence and a good attitude you can improve your personal life.

Do you perceive yourself to be an individualist or a conformist?

I think you have to be a little bit of both. If you don't conform you're not going to fit in at all. I don't think you conform to the extent that you lose your individuality, do only what other people want you to do. I think I'm a combination of both and I think most people would have to be.

What is your perception of success?

I judge success by (1) doing a good job; (2) the money aspect--I love the nice house, cars, trips. I think the one comes as a result of the other. If you are doing a good job then you probably will get the other. My husband is a salesman and his income is directly proportionate to what he does.

Teacher D

2. (c) View of Values

Racism?

I think racism is a blue collar attitude--it's a fear of people, red necks don't want a minority group to get the jobs they think are theirs--Klu Klux Klan idea--I hate it--but I see friends of mine showing signs of having it--really upsets me--I say "what are you afraid of--didn't you go to university?"

Basic values of life?

A lot of material things, a few good friends. I try to be good to other people--I try to live so I'm not hurting anyone.

Teacher influence on students?

Yes.

Conflict of values (teacher versus student)?

Yes--(probe: in what way)? I'm thinking of one in particular in the food science area. It seems in the school they put an emphasis on gourmet cooking, on dinner parties and eating out. I think it makes a lot of people feel like--I know one student went home and said, 'we never eat out.' His parents were good enough to make a point of eating out once a month but if his parents didn't have the money it could be quite a problem--when you start talking about dessert forks and cocktail forks and salad forks--and they don't have it. We cook filet mignon, I can't believe it--my budget in my first year of teaching was $150. We had a dinner party on Friday. Mind you the teachers pay $4.50--we have all kinds of liquors in cooking--they see all this--(probe) we use everything--we don't talk about it though.

Do your values differ from those of your parents?

My parents were English--I always knew I was going to University. I had one sister. My parents were both born in Prince Albert--we had all the advantages--music lessons, etc. I think their values rubbed off on me and my sister--like it was amazing when I first started teaching I couldn't believe that some people didn't even think of going to University. I thought everybody--that's how naive --all my friends went to University (grandparents have a plantation in Barbados--others in Vermont).

Should the old values be restored?

Not my parents'--they're very Anglican--I don't go to church--only at Christmas when I go home--upsets my mother--values?--They've only just started having their dinner in front of the fire place instead of at the dining

table. (Probe: reinstate lost values?) No--
I think my parents are the most moral, conscientious people I know.

Do we have the 'good life'?

I have a very good life here--but I work very hard--I do not believe in socialism--I grew up in Saskatchewan--you were either C.C.F. or liberal. I feel so strongly about it. I can't believe how people in Alberta are so lax--my uncle--my father--there were eight in the family--none went to university, but they all got their high school--my one uncle funded Diefenbaker's first campaign--Diefenbaker was very much a part of my growing up years--he was a very good friend of my grandmother--he was always over there--I remember 1957 when he came in with a big majority. I was at my grandma's--he phoned from Ottawa--it was so exciting --everybody was around through the years--the Diefenbakers were a big part of our family-- dinners at our place a lot--Mrs. Diefenbaker was so nice--she and my mom were good friends-- Dad took Diefenbaker hunting and fishing. My best friend--I just came back from visiting her in Calgary--she became a teacher--but from five years on we were always together--her dad worked for C.C.F. government. He was a big chief in P.A.--course my parents were the other way. They're still very good friends. Around election time we never discussed politics. I remember being in school, grade three, you had elections, you didn't peek. I married a very very right wing person--his father had a dealership in Saskatchewan--I got a lot of my views from him. We really believe in working hard for what we get. Left on my own. I believe I would have been a little more socialistic but I'm not.

What can you do to make a better world?

I really believe in people working hard for what they get. I believe people have the opportunity to get out there and work.

What is the most important thing you learned in life?

The last few years have been such a revelation to me--I just sort of found myself after being at home with mom and dad--being married and on my own for 3½ years. (probe: repeat question).

> That you really have to like yourself--you have to do whatever you want to do, you have to do for yourself--other people are not going to do it for you. They may help you a little bit but ultimately you're it.

Do you perceive yourself to be an individualist or a conformist?

> I hope I'm not a conformist. I've always wanted to do everything ship shape. Conformist to me means wishy washy. Life is easier, as a conformist.

What is your perception of success?

> Happy. (probe) Yes, I'm successful.

Teacher E

2. (c) View of Values

Racism?

> I've always been of the opinion that economics causes more difficulty than any other single factor--if the economy is booming and everyone's got a job, then racism is minimal. If jobs are hard to come by and a very visible minority seems to have that job and will work for less--that's how racism appears.

Basic values of life?

> I guess the right of every person to live in a way that is satisfying to the individual, to be creative, also to make some kind of a living that will allow him to do that--and to have a contented life.

Teacher influence on students?

> I would think moreso in the elementary grades than in the high school grades--we have the students for eighty minutes a day for half a year--we may never see the student again--so I would say we have very little influence at the high school level.

Conflict of values (teacher versus student)?

I'm certain there is on occasion.

Do your values differ from those of your parents?

I don't think my values were overly different than my parents. I know my father was born in another country. He was more concerned with the economics of creating a suitable environment for his family than I am. Because I have my natural ability in the language and my training. I think our values are similar.

Should the old values be restored?

That's difficult--I hadn't thought about anything like that. My father died quite a while ago so I have a difficult time relating to this. I was quite young when my father passed away. I can say my mother had values that were very similar to mine. She was born in this country. My father was born in another country, his values--it's difficult to say. I know he spent a lot of time worrying about economics. I don't have to. I can't think of anything that has been lost from one generation to the other.

Do we have the 'good life'?

Yes and no. A person is always dissatisfied, always ambitious, always wishes more--when I reflect back--I could be quite happy.

What can you do to make a better world?

One would always hope that as an educator one would be able to train students to their potential or perhaps beyond, so that their training, their abilities are extended into a worthwhile vocational pattern also give them freedom to be able to be creative, to have a good family life, not to worry about economic pursuits, not to be unhappy with their lot in life because they're never able to have enough money to give them status, professional, personal or economic status. I would love to have it where every person was able to work to their ability and to be satisfied. If that uses education or educational background, I would be happy.

What is the most important thing you've learned in life?

Well, I think they say the golden rule. Basically, that's it--it has a big impact on education--a big impact in life--do unto others as you would have them do unto you. I've never found any difficulty with that rule. Especially in education--I find if I want the students to treat me with respect, then I feel I should treat them with respect.

Do you perceive yourself to be an individualist or a conformist?

On occasion I feel I'm conforming to certain restrictions--perhaps as I grow older I'm conforming more and more--I like to think I'm an individual, now and again I find myself expecting students to act in a certain way--that's a conformity.

What is your perception of success?

When a person is happy. (Probe: are you successful?) On occasions yes, on occasions no--when I pay the bills at the end of the month I think I'm very unsuccessful.

Teacher F

2. (c) View of Values

Racism?

I don't know--I guess I see it--I know it exists--I guess people feel that where they are living is a standard that people should follow and if anyone wants to live in that country or province or area then they should follow the life-style of that area. Do as the Romans do--for example. I suppose that people who wear turbans are persecuted because they dress differently--it's something they can't hide. It's an obvious thing and therefore, whereas if someone came from Norway or wherever like that, they would probably dress like an average Albertan and no one would give a second thought to it. So I guess it starts with things that are visible and it goes into the actual life style, customs, religion or whatever that sets people apart. The majority sets the standard or the life style. (Probe: should it?) Well, there have to be rules and regulations I suppose. I don't see any reason why a majority should set standards for religion or style of dress, etc. I don't think it's good, even though there have to be some standards, laws or moral codes to follow. I think they're probably taking it too far. I think that's what racism is. It's personal opinion taken too far. They probably think it's a law or a moral standard and it isn't. It's just the people.

Basic values of life?

Happiness is very important, good health, financial security.

Teacher influence on students?

I think they do.

Conflict of values (teacher versus student)?

Oh sure, sure, there probably is...I think there is. Teachers are not extremely radical people, they're quite conservative, average, everyday people. I think they try to influence students in that direction. Whereas students are at a rebellious, they're finding their way out, they're learning hard lessons through experience, not so hard lessons by accepting advice.

Do your values differ from those of your parents?

They're not extremely different--in other words, the values between my parents and myself are not as different as between myself and my students--my parents were oriented towards working and saving money to buy things whereas I think I am more oriented towards financing things rather than trying to save it.

Should the old values be restored?

Possibly a close family unit. My grandparents were farmers and my father inherited the farm. My father and other friends of his never looked towards leaving the farm and getting a trade, etc. It was sort of assumed they would continue farming. Society was as mobile as now, young people are freer to sort out their own way rather

> than be influenced by their parents' occupation or life style. I don't think the values have changed that much. No, I don't think so. I think the values of my ancestors are still with people. I think what have been lost are the customs and the language. But it's still around for anyone who wants to maintain it or follow it up.

Do we have the 'good life'?

> Yes, I haven't travelled around the world but through our mass media and communication books I have an idea of what other countries are like. Probably if I chose to live in another country, I'd probably move back to Canada. I think we have a good life style and the opportunity to make it better.

What can you do to make a better world?

> Oh gosh! Probably what makes for a non-Utopian society are the individual problems which countries have. I suppose if there was some widespread opportunity for every country to help other countries to solve their problems, I suppose it would eventually lead to a near Utopian situation--I think Canada is in a position to help other countries and there is something another country could do to help Canada. But again it would have to be a complex world-wide process.

What is the most important thing you learned in life?

> I don't know--maybe I haven't learned it yet (long pause) That's a difficult question. Probably to make the best of what I do have. My life is restricted because I'm not independently wealthy, therefore I'm not able to travel around and do the things I want and buy the things I'd like to own and do the type of work I'd probably like to do. But if I really take a look at my own situation, it's probably a lot better than many other people. And probably within my own situation I can appreciate what I do have and make the most of it. If I can get personal here, this has been probably made clearer to myself by some of the things that happened to me. I had stomach surgery a couple of times--comparatively serious operations--not serious anymore because medical science has advanced. Having something like that can make us appreciate the good health

> we do have most of the time--other than that--my financial situations--I was telling how I could do other things to make more money but I suppose if I was to look at my own situation I make a comfortable living wage, I live in a modest home--I have a few things to make myself comfortable--I just have to look around to see worse situations--like I say, I appreciate what I have.

Do you perceive yourself to be an individualist or a conformist?

> I'm pretty much of a conformist.

What is your perception of success?

> (Repeats question). I don't know--I suppose success for the individual would be something that gives you a feeling of satisfaction. If you've done something that gives you satisfaction, I feel you can consider yourself successful. I think that the way I judge my own success is different from the way I judge success of other people. Generally materialistic things or visual things show the success of other people, whereas if I do something I get a lot of satisfaction out of doing it, out of achieving it, I don't think another person may look at it as being successful.
> (Probe: are you successful?)
> Not in a financial sense--I think I'm just comfortable financially but again as far as my own feeling of satisfaction, I do a lot of things that give me satisfaction. I'm not the type of person that watches a lot of television, and flips channels from the hockey game to the football game and things like that. I do a lot of things for myself--for my wife, around the house--and pretty soon for my son (6 months old). I try to do more by myself because I get a sense of satisfaction out of remodelling my living room than if I got someone else to do it and I went out and got another job--say teaching night school and earn the same amount of money to pay the tradesman. That's the type of thing that gives me success. I do my own mechanical work on cars, I like restoring cars, I'm building my own fiber glass motor boat. I like to travel a little within my own capability to B.C. or U.S.

Teacher G

2. (c) View of Values

Racism?

I would say misunderstanding. One group of individuals misunderstanding another. I think underlying everything is politics. Even in our nation, with all due respect to Trudeau and his intelligence, I think he has done more to divide our country perhaps, than any other politician we ever had. One group tries to impress its viewpoint on another because they feel misunderstood or whatever the case may be. I think this is where education is extremely important--to me, education is to develop an open mindedness about the world in which we live. I think if education doesn't do that, I think it's failed. We can teach people to read and write--but more importantly is how we think.

Basic values of life?

I think basic values go back to what was taught in the Christian philosophy--do unto others as you'd have them do unto you--thousands of years ago. I think this underlies most religious philosophies. Life is too short, we're here for such a short time. Whatever one may make--nobody lives forever--if I were Prime Minister of this country and received the benefits that go with it--for how long? Somebody will take my place ultimately. I think do unto others as you'd have them do unto you. Make the best of the situation, of the life you have, as best you can. My value system may be different from yours. I don't think it's up to me to question--I can question but I can't suggest that my values are o.k. and yours aren't, or vice versa. I think in values, in morality, if no harm is done to another individual. Who am I to suggest that your values or morality is wrong and mine is correct--there are a lot of things I don't agree with--certain groups believe in--who am I to say they're wrong?

Teacher influence on students?

To some extent I think they do. For example, my values I think have to come through to students. I think education was a very important part in my life--I have to convey that message to students--I felt the same way with the subjects I teach.

Conflict of values (teacher versus student)?

There might very well be--but I'm receptive to finding out what student values are. I would hope I could tolerate some of their values as much as they can tolerate mine--or at least understand. There's no doubt about it, the values students hold today are vastly different from when I started teaching--I think I've seen values change in the last decade dramatically--I used to refer to it as a swinging pendulum--where we've gone from one extreme to another--who's to say what was done in the early 70's was correct or wrong. I think here again it boils down to trial and error--we all learn through trial and error.

Do your values differ from those of your parents?

Values were not absorbed into society. The values they had, they died with. There was pressure on them to change their values but they stuck with them.

Should the old values be restored?

I think over a period of time second and third generation would no longer subscribe to the same values. As a result of attempts at that time to change some of the values. No politician today would get away with today, instilling a set of values upon people coming into Canada with the Human Rights Movement, etc. I think they tolerated these attempts and perhaps resented them--did not do so openly in a rebellious sort of manner--For example, when I was in the elementary grade, we had to sing O Canada and recite the Lord's Prayer. If one spoke their native tongue they were reprimanded --today no one does that sort of thing and they probably couldn't get away with it. Today there is more tolerance of religious beliefs and ethnic cultural beliefs than used to be then. One of the things lost since the pioneer era--there was a dependence of people on their

> neighbors in order to survive in the Canadian wilderness--neighbors then responded to another's misfortune--my parents lived through the depression years--I didn't--I think that taught people certain values--what was important in life. To youngsters today, it is very foreign, remote thing, it is to me, to some extent--except that I have a better picture of what conditions were like from the first hand experience of what my parents went through--than the kids do today. I think there was a greater feeling for mankind then than there is now. Now it's everyone for himself.

Do we have the 'good life'?

> Very much so--we can continue to have it if we understand what the alternatives are. I travelled in the Soviet Union--the disease perpetrated on mankind is Communism--not the theoretical but the practical kind--if one is aware of what the alternatives are--then you can appreciate what you have, what you enjoy. We are far from perfect. We have people lining up to get into Canada--how many Canadians do we have lining up to get into the Soviet Union? I think everything we do is political--no matter what we do--it's political. Whether it's the Soviet Union, United States or Canada.

What can you do to make a better world?

> I don't know the answer. Until we can have a reawakening in political matters there is not much anyone can do. Anymore than you and I can change things in education that we see wrong as individuals. Maybe we can make others aware who might be in an influential position--here again it becomes political.

Do you perceive yourself to be an individualist or a conformist?

> Conformity involves doing most of the things that people living in the society do--I suppose basically I'm a conformist--I like to think of myself as a non-conformist in some other areas--we can all be sheep. Conformity to me does not mean we are all sheep--I think we need one or two that stray.

What is your perception of success?

Being happy in life--doing what you're doing. It does not to me have materialistic connotations--such as flying in a jet around the world--that to me is not success--success to me, means doing the things I enjoy doing--being a parent--knowing the children I had raised are going to get something out of life, amount to something--not material things--but personal satisfaction, inner satisfaction being content with oneself.

Teacher A

(d) View of Man

I believe people get along very well only politicians put us in situations that create conflicts. I believe generally people get along extremely well. I believe man is a very social being. He cannot be an island unto himself consequently he does depend on other people to get along and to live. I honestly believe as long as the situations are correct, things run pretty smoothly. I think this school's a good example of that. There's a good feeling in this school, always has been in this school. We've had a number of minority groups in here, without any serious conflicts of any kind. I think it is generated through the administration of this school and their attitude towards the staff and students, the staff attitude towards the students and the students' attitude towards the whole building. More or less starts at the top--I would think with the administration. Just as the attitude in our country starts somewhere with the politicians.

Do you perceive yourself to be optimistic or pessimistic?

Optimistic.

Are you a pragmatist?

No. I don't believe in that.

Do you perceive man to be basically good?

Yes. Man is basically good.

What does social change mean to you?

Influences or way people would like things to be, as opposed to the way they are.

Do you welcome change?

If it conforms to society.

Are times better today or?

Our society is better today than it was in the past.

Views on the elderly?

Depends on the person, if we go by the way the government looks at them based on subsidies, etc. They're not helping as much as they could.

Are all men created equal?

Yes. (Probe: inferior?) No.

Responsibilities in marriage?

Men and women are equal in marriage.

Should there be a change in the structure of marriage?

No change in structure of marriage--but people should be better prepared before they marry.

Social Issues

Views on divorce?

It's a necessary way of getting out of something that shouldn't have occurred in the first place.

Views on abortion?

It's necessary at times.

Views on contraception?

It's necessary at times.

Views on homosexuality?

It's a fact of life.

Views on women's liberation movement?

It's necessary.

Views on drugs and alcohol?

Are being abused.

Views on prostitution?

We read about it in the Bible. It started a long time ago.

Views on gambling?

It's another fantasy of man.

Should the above be legislated or left to choice?

I think there should be controls on them.

Government

Values of the politicians?

We were talking about that the other night--my brother and I--I don't understand what happens when a person gets a position--then appears to wear blinders--I don't understand. Perhaps it's what happens in that position--

It shouldn't have to happen. To a point their values differ--but I think the whole system is such that elected representatives have to side with the party even if it is against their beliefs.

Best form of political control?

Our democracy has to be the best.

Too much government?

From my understanding of other parts of the world--I would say yes, there can be too much government. But with their way of life and their beliefs--they probably are correct--I can't really doubt them.

Too little government?

No, because if you get a body of people together--there'll always be the feeling we're getting direction.

Should all people have the right to vote?

Certainly.

Are there inalienable rights?

Yes.

Do you favor participatory democracy?

Yes. I believe in participatory democracy.

Views on prohibition?

Ithas been necessary--it was a good thing at one time.

Views on censorship?

Certain things should be censored. I'm talking about educational values: some people don't understand what they see or what they're reading--so it's not good for their education.

Views on war?

There better not be another one.

Views on gun control?

I think it's necessary.

Views on military conscription?

There shouldn't be a war--so shouldn't be needed. Other countries believe in it more than we do. Not in peace time either.

Social Benefits

Views on unemployment insurance?

Unemployment insurance is too readily available. People could be more purposeful. We don't necessarily need to have that much unemployment. I don't know how you'd change it because attitudes...unemployment cheques are very comfortable.

Views on medicare?

Medicare--very necessary.

Views on pensions?

We have to look after our people who think they are finished. Pensions are necessary. They should be indexed to the times.

Financial Institutions

Views on usury?

I think it limits things.

Views on credit?

You can get into a hell of a mess; you can learn not to abuse them. We have certainly learned to control ours--we need them because that's the way society is in Alberta--but I don't abuse it.

Views on bankruptcy?

It's an easy way out. But it sounds like a good thing in business.

Views on mortgages?

I can't believe in it--it's incredible given one more year, both of us working--I think we could have paid off everything--instead we had to take out a $55,000.00 mortgage. All we needed was one more year--the fifty-five will become seventy.

Teacher B

(d) View of Man

I like people. I think man has come a long way.

Do you perceive yourself to be an optimist or a pessimist?

I think my generation is pretty optimistic.

Are you a pragmatist?

Yes, in most cases.

Do you perceive man to be basically good?

Yes.

What does social change mean to you?

Social change to me means change in one's dealings with other people.

Do you welcome change?

Sometimes.

Are times better today or?

I think so--there's been a lot of development in every aspect. Industrial development has made life an awful lot better for individuals and easier for them. I think there has been development in people's relationships with others, making living together easier, better.

Views on the elderly:

I've a tremendous amount of respect for old people--there's an area where there needs to be some definite changes--I think it will come as the majority of the population gets older--

> I think, older people will have a greater part to play in our society. Generally, they are set aside. There is compulsory retirement which I don't agree with--and they're just not treated with the respect they should be.

Are all men created equal?

> Yes, I believe all men are created equal but not in equal situations. Only inferior in that they haven't had the opportunity to develop to the stage of others but not inferior people. They just haven't had the opportunity as others.

Responsibilities in marriage?

> Both partners in a marriage must take on a responsibility--sometimes it isn't so easy. Make an extra effort to get along. It's an excellent learning situation with somebody--you can't leave that easily--I think it forces you to understand at least one other person, and possibly understand more persons, an awful lot more.

Should there be a change in the structure of marriage?

> No.

Views on divorce?

> I can certainly understand divorce. It's necessary. There's no doubt two people not necessarily made for each other--divorce is a necessary thing in many cases.

Views on abortion?

> In many cases abortion is necessary--I believe in it for medical purposes to protect the life of the mother--other than that what with birth control methods, etc., it's not necessary.

Views on contraceptives?

> I believe contraception is necessary and a good education program on contraception.

Views on homosexuality?

> Another thing--it's a part of human nature and I accept that--very readily.

Views on women's liberation movement?

I believe in equal pay for equal work. If that's what women's lib is that's what I would support. However, that's as far as I would go with it. Women get carried away with it at times. They get themselves into situations where women's lib is doing them more harm than good. They believe they should have a position with equal pay to a man at the same time they should be allowed more sick days and maternity leave, etc. They get themselves into a position where the company will only hire a man--because they know a man won't be going on these--having as many sick days or maternity--it's not their fault--but the company's saying I want to get so much work and production out of this person so it's not quite an equal situation. I don't think women should push themselves too far on the women's lib thing--but I do believe in equal pay for equal work.

Views on drugs and alcohol?

I'm quite open minded on drugs and alcohol. I believe controls are necessary on these things--I believe controls are necessary on minor drugs, cigarettes and alcohol. Stiff controls are necessary on the harder drugs and stiff punishments are required in dealing with these things. In many cases they're not stiff enough because of the fact we're dealing with juveniles often--it's not the laws on drugs aren't stiff enough--it's the juvenile crimes are hard to deal with.

Views on prostitution?

I don't believe in legalizing prostitution. It's the world's oldest profession and will be around for a while--that's for sure.

Views on gambling?

Gambling's a habit forming thing as well and I believe controls are necessary on gambling, it's not a self-controlling thing and tends to lead to corruption of various kinds. So there again it's the government's job to keep controls on.

Should the above be legislated or left to choice?

Up to the individual to a certain degree but laws for hard drugs--otherwise to one's own choice to a degree.

Government

Values of the politician?

In many cases a politician's values are in direct conflict to the populace. I think they tend to get on a bit of a power trip and in many times create a situation which is not to the benefit of the constituents. They don't always do what their constituents would like them to do--it's not really government by population. It's government by politicians. Their values are close to those of the majority population but they tend to get themselves into a situation where their values go astray. People in powerful positions do have tremendous temptations in such positions--so many opportunities to manipulate for their own benefit that they take advantage of those things.

Best form of political control?

I believe in a small amount of government intervention into things. Government purpose, as far as I can see is just step in and keep control on a few things that are obviously getting out of hand--when government gets involved things really get out of hand.

Too much government?

At times, yes.

Too little government.

There could be.

Should all people have the right to vote?

People do have rights and have other rights based on their value system. Human rights can be overdone. People have to be sympathetic to other views as well and not push the issue of rights too far.

Are there inalienable rights?

Yes.

Do you favor participatory democracy?

Not completely--I'm not so sure I agree with capital punishment. If we have complete participatory democracy, we might have capital punishment. I'm not sure the majority are always right--is what I'm saying.

Views on prohibition?

I don't know if I have a very sound view on that.

Views on censorship?

I believe in censorship--I believe in it because without it you're infringing on another person's rights--with the media--so I certainly believe in censorship of the media--all forms of radio, T.V., movies, magazines, etc.

Views on war?

It's basically the politicians who get us into a situation where we end up fighting for things which we aren't sure of--Vietnam is the best example of that--guys didn't know what they were fighting for--they were just fighting. If you're going to have any kind of separatist system where you're separating the people into communities or countries or whatever, you're going to have some kind of conflict--I don't believe those conflicts have to result in physical violence--they certainly have in the past--probably will in the future--but they don't have to.

Views on gun control?

I see-sawed back and forth on gun control when it came out the first time--I thought you take the guns away and the only ones with the guns are the outlaws but then I realized there were a lot of crimes which were spur of the moment things--so with gun control those crimes probably wouldn't have resulted--I'm probably still on the see-saw. A degree of control probably a little more than we have now is what I wish for.

Views on military conscription?

> I'm against military conscription. Men and women are conscripted for war purposes I'm against--conscription for the armed forces as a discipline system--in that way it's good for people to contribute a year or so of their lives.

Social Benefits

Views on unemployment insurance?

> I'd like to see all the social benefits grouped under one roof and distributed on some basis where they're not distributing benefits to the same individual and the regulations are a little more easy to deal with. I've never been in favor of the idea (UIC). I'm in favor of social assistance to people who need it and deserve it. U.I.C. is being abused and mistreated. The administration of the program may be the problem. I'm not as concerned about unemployment as a lot of people are--people want to work to keep themselves mentally healthy. I think there are lots of things people can do and there are lots of people who are unemployed--are because they wish to be. The whole idea of producing goods and producing and producing this is the way to keep people employed--it has to lead to disaster--we're building up the top end--tearing things down to build them up again--employment for employment's sake is what we seem to want.

Views on medicare?

> I believe in medicare--could be handled similar to the pensions. No one should even be burdened with a horrendous hospital bill.

Views on pensions?

> I don't think there's any reason anybody in this country needs to starve. I believe in a minimum standard of living should be available--especially for the elderly and the incapacitated, because those people--especially the elderly have contributed--I believe a good pension system is necessary. A pension system could be on a company basis

rather than a government basis and based upon a condition where a person must contribute a certain amount to a registered pension plan--of your own choosing--not a government one--they've done a terrible job with the one we've got in there, they've spent all the money we've put in there already--they're terribly costly--they don't seem to do a good job of handling our money.

Financial Institutions

Views on usury?

What do you mean by usury? I don't have a strong view on that.

Views on credit?

It goes back to our monetary system. The credit system can get out of hand and needs controls, that's for sure.

Views on bankruptcy?

An easy way out--probably a necessary way at times--people get themselves into some situations--beyond those situations certainly their line of credit has to be shortened.

Views on mortgages?

It's a line of credit again--don't have much to say. Debt depends on credit and needs to be controlled to some degree.

Teacher C

(d) View of Man

That's a very loaded question. Let me think about that one. I do tend to think we are very lucky here as compared to other people in the world. We are very pampered and things are very much taken for granted. We're used to a certain life style--certainly a much higher level than most countries are used to.

> The mere fact that everyone's used to a single family dwelling with 1500 sq.ft. with a family room and living room, and two eating areas and three or four bedrooms. Everybody has one or two cars, all relatively new, we eat very well, spend money on clothes and travelling. We're very well off. Whenever I come back home--I think we're so lucky here.

Do you perceive yourself to be an optimist or a pessimist?

> My husband is very optimistic--as a result a lot of our friends are, as well. Our friends are very optimistic, have a good attitude--they wouldn't be our friends if they weren't. You associate with people you feel comfortable with. I'd say my generation is half and half.

Are you a pragmatist?

> No, I really think how you go about getting there has a lot to do with things. I don't think the ends justify the means. Maintain your value system and do what you feel is right. I'm basically a very honest person and I wouldn't feel justified in doing something just to have the money, the trip, success or whatever. I would never walk over people to get to where I'm going.

Do you perceive man to be basically good?

> I think heredity has a lot to do with it and I think that man can be steered both ways. Yes, I think so. These are deep questions. I haven't thought about this kind of stuff in years--sociology in university.

What does social change mean to you?

> I think the most important social change taking place right now is the breakdown of the nuclear family. There seems to be an awful lot of broken homes and divorces which have a big influence on the children--a lot of working mothers. I probably would be a working mother myself if I had children because I feel I would be a better person--if I were at least working part time. If I were at home, I would feel very stifled. There seems to be a lot of women who are cracking under that kind of pressure nowadays. Myself as a person--I think, I would probably

feel better if I was at least working part time--I like to work--I like to get out, and I think I would be better at home, I think these family breakups are a very important part of our social change right now. It would seem to indicate that these cultures with an emphasis on family would have less problems, whether it be teenage problems or older generation problems.

Do you welcome change?

A lot of people are reluctant when it comes to change--they get very comfortable in their little niche. Change tends to be a threat whether minor or major. I don't mind change if it's going to improve me as a person, or for my job, or for my husband or for my family. If it's something as an improvement then I welcome change. I'm quite adaptable in that change doesn't bother me an awful lot. But I haven't had to make any changes that haven't always worked out for the better in most cases.

Are times better today or?

Better. I think it's tough for a young person starting out now--things are so expensive--it takes so much to get going--houses, furniture, cars, all the things it takes to set up your own little world--it's really hard on them. It's probably harder now than it was ten years ago.

Views on the elderly?

I feel very sorry for the elderly--I think it's bad that our society is so youth oriented. I think they (elderly) have a lot to give us but aren't given a chance.

Are all men created equal?

No, I don't, but my husband has an interesting saying—with toastmistresses I need these. It is your attitude moreso than your aptitude which determines your altitude. Attitude is really important--I have some slow kids in my classes--but their attitude is really good--they try hard.

Responsibilities in marriage?

> This is very interesting. As I said, my father was a patriarchial type on the farm. He did his work and when he finished he came in and put His feet up on the table and read the paper. My mother worked twenty-four hours a day. She not only worked on the farm but she had four small children to raise and I grew up a little resentful that she worked so hard. He did too--but it was a different kind of work--and when he was done, he was done--she was never done. I was glad to have a husband who was not raised that way. As an only child he helped on the farm and he helped in the house. Which has been very nice for me. We've been married eleven years and I've either been at university or I've been working all the time. To immediately come home and have to do the house and the yard on my own--I would probably resent it, after working all day. But he's very helpful. I think this is an important role for the husband. Even if she isn't working, I think the husband should have the responsibility to help maintain the home--rather than look at it as his domain and her domain.

Should there be a change in the structure of marriage?

> I don't know. This five and ten year renewable thing is an interesting contract. I think it will lead to instability. I think the nuclear family is an important aspect of our culture as a whole and should be kept as stable as possible --especially where children are involved.

Views on divorce?

> It's an unfortunate situation for both people involved. It's probably better to be apart than miserable together. I don't think there's a reason for maintaining a marriage if they're unhappy. I think there should be a good reason for a divorce if there is--I'm not against divorce. But divorce for divorce's sake, I'm against.

Views on abortion?

> Oh! Abortion! I think it would depend upon the circumstances.

Views on contraception?

I'm a firm believer in contraception.

Views on homosexuality?

I'm uncomfortable with it. I don't know if I have any opinions one way or another about it. I suppose it's up to the individual. I try to be uncritical about people.

Views on women's liberation movement?

Women were suppressed for a long time and they're just beginning to do a lot of things they should have done a long time ago. Perhaps women's lib has gone too much the other way. I like a nice comfortable inbetween. I like to be independent and have a job and be able to do things. I still like some of the nice things about being a woman--little courtesies.

Views on drugs and alcohol?

I think they can be very harmful. Drugs can do more harm than good. Alcohol is acceptable but it's a crutch--we drink to be more comfortable. It's really too bad it's that way--but it's quite accepted here.

Views on prostitution?

I'm not going to have any secrets after this, am I? (laughed) It's very interesting. We were in Holland a few years ago--they have legal prostitution in Amsterdam. They have displays set up. The gal is in the window, a show case. You shop for a girl in each window. They have a red light and a bed in the background. I don't know if it improves the situation, that is if it's better than picking up girls on the street as is done here. Medical control would be necessary. I tend to be against it. For whatever reason, I don't know--probably my puritan upbringing.

Views on gambling?

If it's controlled and it's not an impulsive kind of thing I don't have that much against it but if it's a matter of addiction--well...

Should the above be legislated or left to choice?

I think they should be government controlled although individual choice would be important.

Government

Values of the politician?

My father was a minor politician. He was the county counsellor and a school board member. I remember all the hassles he went through trying to please people. How hard it was to please everybody. All the hassles involved. I don't envy them their job at all. I feel that it's very hard to please everybody. You can put a lot of time and energy into it and--I admire those who go ahead and do it. It's not that highly paid. It must be something else motivating them.
It's hard to be so general. I don't know that many politicians that well personally. I don't think you can make a general statement. They're probably some who have very high values and some don't.

Best form of political control?

I'm not that much into politics. There seem to be advantages to most of the many political systems or they wouldn't be around. We're taught democracy is the right way. I rather think it's better than any other system, especially where freedom's involved.

Too much government?

I'm sure there is.

Too little government?

Probably--you have to have some controls.

Should all people have the right to vote?

Generally speaking I would say yes.

Are there inalienable rights?

I think so. Those associated with general freedoms. I think there's going to be a shift the other way. I think people are getting a little carried away--people being sued, etc.

Do you favor participatory democracy?

Yes.

Views on prohibition?

I don't think it solved any problems--just put it underground.

Views on censorship?

A certain amount is good--not total censorship. I think it's good the way they rate movies now so you know what you're going to see, and whether you want to go or take your family. (Books censorship) It depends on the grade level. Are they exposed to these things outside the classroom. How do the parents feel about it. If I were teaching that subject I'd be cautious.

Views on war?

I feel if there's a good reason for it, it's sometimes necessary. Sometimes it's not. I think we tend to feel very safe here because we're far away. I think in defense it would be necessary.

Views on gun control?

I wonder if it does that much good. We were discussing it yesterday and I know one guy commented that he had over thirty guns. Although they're not of the type that have to be registered. They're not hand guns--they're rifles, etc. So if a person wanted to get some of these others--I don't think that would be a deterent. I suppose some gun control is good.

Views on military conscription?

I think that's the only way to do it. That way you get a cross-section of your country.

Social Benefits

Views on unemployment insurance?

It has its place. I really feel there should probably be more of a control on it. It's taken advantage of, but again I feel there should be an emphasis on them trying to find employment. There seems to be more emphasis on the administration of the unemployment insurance rather than trying to find them a job. (Probe: do you think people do abuse it?) I'm sure they do. There's bound to be some--with people moving from job to job.

Views on medicare?

I think extra billing is good. It shouldn't be very much. But if people had to pay the little extra billing when they went to the doctor, they would think twice about it. If they really had to go they would go and pay the extra dollar or two. But with it being totally free--people take advantage of it. Other than the fact that they have to pay their monthly insurance.

Views on pensions?

I think pensions are a good thing after a certain age or if you're unable to work. Especially with inflation--it's hard for people to rely on what they earned during their working years--it could be very little now with inflation where it is.

Financial Institutions

Views on usury?

Interest as an investment, it's good enough, but when it's too high it's taking advantage of the situation. For something basic and necessary the interest rate should be a lot lower. If it's for something frivolous, then it could be higher. You'd think twice whether you want it or not, or need it.

Views on credit?

> It has its place. I use credit cards. The interest rate I noticed the other day was 21%. But I think it has to be the attitude--one has to be careful.

Views on bankruptcy?

> I suppose it has its place. I think there should be more controls to set up a business. Some people overextend themselves when they go into a business. So if they controlled the end where you begin, they wouldn't happen at the end.

Views on mortgages?

> Who'd have a house if he couldn't have a mortgage--with the prices of houses the way they are, it's an awful waste when you think of the interest you end up paying. It's usually necessary to go into debt to a certain extent with the way things cost these days. One needs some restraint.

Teacher D

(d) View of Man

> Man tends to avoid work, needs to be prodded.

Do you perceive yourself to be an optimist or a pessimist?

> My generation--I think there was a great difference between my sister and I--there were only three years between us--I missed the drugs at high school and university. My generation was optimistic whereas my sister is three years younger is pessimistic. I think drugs had a lot to do with it--the Vietnam war--the crash of the 70's--the stock market.

Are you a pragmatist?

Yes, I try to be pragmatic.

Do you perceive man to be basically good?

Yes.

What does social change mean to you?

Things like medicare--higher benefits from the government. More leisure time.

Do you welcome change?

Yes, I do. I welcome change if necessary.

Are times better today or?

For everything?--I'm thinking economically--I see a lot of strikes--Yes, I do. I think people should try harder, myself included--I doubt if I had children, I'd have been divorced. But I know there were things I wanted to do.

Views on abortion?

I approve.

Views on contraception?

I think it's a very good thing.

Views on homosexuality?

My sister lives in Victoria--across from her are two gays--one's a physician, one's a dancer--really nice people--they've had brunches in my honor--they can be nice people.

View of the elderly?

Over 65? I don't have that much experience.

Are all men created equal?

No. (probe) physically and mentally not equal.

Responsibilities in marriage?

I'm a little confused on that--I think much differently than I did. I think it should be equalitarian. I'm a home economics teacher but my kitchen's very small--I eat out nearly every night--I don't see a woman as being barefoot--pregnant--in the house all the time--neither should a man bring home all the money and the woman just spend it.

Should there be a change in the structure of marriage?

There are so many different marriages. I think there should be different contracts for marriage. It's one thing to be married for companionship, it's another when children--are involved. I think we're headed in that direction--so many people are just living together. I don't think I could--but I've learned never to say never.

Views on divorce?

I'm glad laws are more lenient. I think there are too many divorces in Edmonton and Alberta. Money makes it easier to get.

Abortion?

In favor when necessary.

Contraception?

In favor of it.

Homosexuality?

To each his own.

Views on women's liberation movement?

Women's lib did a lot of wonderful things for women.

Views on drugs and alcohol?

I think I'm changing my idea. My friends and myself--two years ago--were drinking far too much. It became an everyday thing--what with being divorced and selling real estate--it--I don't know--all the time--now after school I run two miles and play raquet ball--I think alcohol's a real problem. I've never really been into drugs--I had marijuana a couple of times--I saw this guy snorting cocaine--I just screamed--two fellows at our table in a night club in Vancouver were doing it. I think marijuana should be legalized. Valium? I think it's too available. My girl friends tried to get me to get it for them--from my dentist friend.

Views on prostitution?

I've been reading a lot in our paper--I suppose there's a need--obviously if it's been around since day one.

Views on gambling?

My grandfather inherited a lot of money from the Barbados--he gambled all of it away--all of my grandmother's inheritance away--and they had a business--he lost that. She was left with eight sons--moved in from the farm and raised her sons--she taught me gambling was awful. Drinking's fine, smoking's fine--but gambling? I'm going with a fellow who gambles at Los Vegas--I gamble with the stock market and in real estate so how do I define gambling?

Should the above be legislated or left to choice?

We have to have laws--I don't like to see too many.

Government

Values of the politician?

There are some very idealistic people in politics. I vote the person, but I'd never vote N.D.P.

Best form of political control?

Right now I'd call myself conservative.

To much government?

Yes.

Too little government?

Yes.

Should all people have the right to vote?

Yes.

Are there inalienable rights?

Yes.

Do you favor participatory democracy?

I'm not sure--(probe: to explain). Yes.

Views on prohibition?

I like to drink.

Views on censorship?

I'm not in favor.

Views on war?

I'm changing my ideas on that. My dad was in WWII and I heard all these stories about duty and loyalty to Canada.
A woman told my sister it wasn't that way--but men joined the army to see the world--adventure. My idea is changing with the Vietnam war--I hate war.

Views on gun control?

A couple of my boyfriends from the States have guns--it frightens me. I think there should be gun control.

Views on military conscription?

No.

Social Benefits

Views on unemployment insurance?

I don't like having to pay into it considering I'll never get anything out of it. A lot of people don't want to work.

Views on medicare?

I think it's good--but it's taken me a long time to think that--I remember in '61-'63 in Saskatchewan when the doctors all went on strike--my family's very against medicare--but I have to say it's good.

Views on pensions?

I feel I'd like the option to opt out of it cause I'd like to take care of myself. The liberal government under the surface is very socialistic.

Financial Institutions

Views on usury?

I think there's a time and place--I think it's not bad--I've had to take out short term loans at 24% when I wanted something bad enough--I think it has its place.

Views on credit?

Abused and overused--more controls on it.

Views on bankruptcy?

It's an easy way out.

Views on mortgages?

Good--got a second at 15¼ lately put it in the stock market.

Teacher E

(d) View of Man

That's why we're here--for man. We're trying to help the individuals, we're trying to help them achieve their potentials. My view of man in this world is--to help them as much as possible whether they be Lebanese, Chineses, Canadian or whatever.

Do you perceive yourself to be an optimist or a pessimist?

> I think we were all very optimistic in our 20's, we became very cynical in our 30's, when I get to be 40 I'll probably change again. So I think it's not necessarily my generation but a pattern of growth in life.

Are you a pragmatist?

> I used to think that way--but I found myself going out of my way to justify the means so I don't think I am strictly a pragmatist--I would like to see things made better--sometimes I'll jump in and attempt to change things--if that means a pragmatist--then I do wish to change things--sometimes I won't wait. I'm not patient enough to wait.

Do you perceive man to be basically good?

> I think so.

What does social change mean to you?

> An attempt to make life considerably easier, to make it more satisfying for every individual.

Do you welcome change?

> Sometimes yes, sometimes no. If it affects me severely definitely not--if it requires that I spend a lot of energy changing my style as an educator, changing my style of living--then of course I'm in opposition--but if I can see things changing with a little bit of impetus from me then I'm willing to go with it.

Are times better today or?

> Yes.

Views on the elderly?

> It's definitely changed--I can see it in my own upbringing--individuals who are elderly--who were part of the family unit--for economic reasons--basically each family now has its own house--at one time economics did not allow that--so the extended family was the family who lived in the dwelling--they had to economically,

--the family, grandparents, aunts and uncles. There was no other dwelling economically. Because our economics have improved the extended family has declined.

Are all men created equal?

No. (Probe) We all have different talents--some have talents in areas which make them outstanding but have inferior talents in other areas which may make them inferior to an average person. We find we have students very very skilled with their hands--far superior than normal but have no capability of verbalizing.

Responsibilities in marriage?

The traditional role is to go out and earn a satisfactory living for the family and be able to provide everything required for a family--and be a leader in certain aspects of home life. Those aspects I wouldn't think of as being traditional--some areas where leadership or guidance is needed as required of a father. I would certainly like to be there--I think that's my responsibility. Men and women both have responsibilities. I don't think my wife should have to go out to work. My role is economic. My wife's role is to raise the children. When they are in school--her role will change.

Should there be a change in the structure of marriage?

I don't think it's required at this stage.

Views on divorce?

As an individual who has never been divorced, but who lived with two very difficult roommates and had a very difficult time with one of them--I can appreciate the views on divorce. I think sometimes it's a good idea to get rid of the individual who causes the difficulty. Not necessarily they are causing a difficulty but there is a conflict between the two people. So I was very happy I could "divorce" my roommate so to speak. I know it would be more painful in married life because of the many ties. But I think divorce is a good thing.

Views on abortion?

I think abortion is necessary on occasion.

Views on contraception?

I think with the emphasis on economics--I think sometimes it's necessary for a family to practice--I'm not a strict Catholic--I really believe there is a value in life--relationship between adults is important.

Views on homosexuality?

A homosexual doesn't bother me--if they don't impose their beliefs on other people, just as I don't impose my beliefs on other people. I have no problems with it.

Views on women's liberation movement?

Women should be more free but women should be more accountable. Women in the past have managed to take advantage of a situation because they could not be held accountable. But I feel in this modern day, if they have the ability, they have the right to a good education, to a profession, to live the good life. But they shouldn't hide behind customs which prevent them from facing the difficulties which may arise for other people.

Views on drugs and alcohol?

I don't favor drugs or alcohol. Each individual as I said before has to set their path in life and has to live with it.

Views on prostitution?

I suspect that's very similar to drugs and alcohol.

Views on gambling?

I'm very open--I don't mind if individuals gamble--I look at it more as a disease--than an occupation or a vocation. I really don't like it--I've tried it--I'm not interested in it whatsoever. I can see some people interested and excited by it. I wouldn't want to outlaw it.

Should the above be legislated or left to choice?

> In most cases they should be individual choice.

Government

Values of the politician?

> I'm very cynical. We've just been through a series of elections. A lot of questions were predicated upon the fact whether or not they would keep their promises.

Best form of political control?

> I don't know if there is a perfect type of government. I'm going to opt out--I really don't think there is a perfect one. I think we have a difficult kind of government and a difficult selection process, we're dammed if we do and dammed if we don't.

Too much government?

> I'm certain there is, yes.

Too little government?

> I suppose if we think of anarchy as being too little--then, yes.

Should all people have the right to vote?

> Yes.

Are there inalienable rights?

> In the political sense--I would like to see every person have the inalienable right to select the kind of government they want--I should say select a party in government, an inalienable right using the American constitution, would be to yield the field that they were free to have certain rights--the right to stand for the law, have some recourse to the law, recourse to the rights of education, the rights to make a living. I guess those are inalienable rights.

Do you favor participatory democracy?

Yes.

Views on prohibition?

I think individuals have to look after their own consumption of alcohol or drugs--I don't think society can prescribe the use of these traditional drugs.

Views on censorship?

I don't believe there should be censorship.

Views on wars?

I don't believe there should be war.

Views on gun control?

As an avid hunter I have found it very difficult to obtain firearms, to obtain ammunition and it's very annoying. Sometimes I think the bureaucracy has caused a great deal of the difficulty. But sometimes when I hear incidents where people are running amuck with firearms--I am very happy there is some form of control.

Views on military conscription?

I think of it as an economic weapon. When there is high unemployment, with youth, I'm almost tempted to suggest the government have some make-work program or have some form of conscription where they are indentured to work for the government for a certain length of time. I know it sometimes interferes with the life of the individual, etc. If we're faced with twenty-five percent unemployment as some of the youth are in certain parts of Canada, it may be the answer, other than emigrating. Which I guess has been the traditional way of solving the problem.

Social Benefits

Views on unemployment insurance?

I've never had to use it--but I've always thought it was a good and useful tool. I'm a little discouraged. Students who have not participated in any education often are those students who have the first problems with unemployment. I feel we could have made them more available to the labor market had they stayed and picked up some skills.

Views on medicare?

Very much so.

Views on pensions?

Yes, definitely.

Financial Institutions

Views on usury?

(Ha) my mortgage is coming up--I have great hostility--one never thought we would face the problem of usury--but with our economic prospects of the future being so bleak--it's just being accepted--high interest rates are causing loss of homes--loss of property. I feel very unhappy about it.

Views on credit?

My wife doesn't agree with me--she thinks credit cards are an abomination. I think if used wisely they have no more of an impact on the individual than alcohol or drugs if they are used properly.

Views on bankruptcy?

I didn't think much about bankruptcy--I thought it was a misfortune which befell people with financial problems but I've encountered several instances where bankruptcy ensued because of a person's attempts to strip a company of its assets--it borders on being criminal--because of that I think it should be looked at more carefully.

Views on mortgages?

I hate them.

Teacher F

(d) View of Man

Man is in trouble--I don't exactly understand the question. I wasn't joking when I said in trouble. I find a lot of conflict in all areas of the world. I don't think you can single out any one group, although Canada and the United States appear to be a very comfortable situation. I don't think it is at all--because the whole world is related. Especially now with the Middle East and the Olympic situation. Every one is related in that situation. I see things as being in a relatively troubled time.

Do you perceive yourself to be an optimist or a pessimist?

Probably relatively optimistic. My generation, now I'm going back to the days when I was in high school--things were very good--I remember a while back telling you I viewed man as being in trouble--because of all the problems around the world--when I was in high school, the Korean war was over, the Vietnam war hadn't started--there was no problem with gasoline, cars were big and fast, everything was running along relatively smoothly--there was no major threat on anyone's life or life style.

Are you a pragmatist?

Yes, I think I'm reasonably pragmatic.

Do you perceive man to be basically good?

Sure, I think so. I think even the most evil person would think that society couldn't function if everyone was equal so the majority of people have to be good--I'm not basically religious person but I think everyone has a moral feeling, a good conscience, eh? Now I don't know if this is disrupted along the way. I don't know why a person becomes an evil--I think everyone has a conscience, everyone senses right and wrong even at an early age.

I think that given a reasonable framework to develop in, I think everyone or the majority of people have to develop reasonably good.

What does social change mean to you?

Social change would mean different life styles, different attitudes. The basics of life wouldn't change--food, clothing, shelter, etc. People need that, but just the way people relate to each other--that would be the biggest change.

Do you welcome change?

Sure, I welcome change (probe) I'm a relatively conservative person--there are a lot of things I wouldn't change. But I think if change is for the better then in many cases it would be obvious that this would improve things then certainly.

Are times better today or?

No, I think I mentioned this earlier--back in the sixties, I think life was pretty good, and then I think there was an unsettled time between WW2 and the Korean War--when I was born and prior to that was the depression. Looking at my parents I think they had their best in the late 50's and 60's and it was surely good for me too, much as I can remember. Now even though I'm in a better financial situation having worked for seven years in the same occupation, I'm not as financed as I was a number of years ago, my debts are smaller, my ability to achieve. Things are not as easy now as they were even a few years ago. Buying a house seven years ago was easier even with my lower income. I probably couldn't buy my own house today if I had to.

Views on the elderly?

I think that probably society should be doing more for the elderly to make their life more comfortable. It should be considered a shame that the elderly people of this country were the people who established this country--Canada's such a young country--definitely we should be doing more--not only for the elderly but for ouselves because the majority of the people are in the 30-40 year bracket and that large number of people are going to be elderly and there's going to be a minority of younger people to look after them and if our attitude doesn't improve it's going to get worse with a smaller group in the society supporting and the elderly being the receivers. So we better start looking after ourselves.

Are all men created equal?

I guess not--some are born with crippling diseases; some are born into a poverty situation that certainly couldn't be equal to my situation. It's so much harder to struggle up. I know that statement means man the soul and the spiritual not physical man. All souls are created equal but not all physical men.

Responsibilities in marriage?

Just the way they are or the way they've possibly changed? Well, I guess I'll have to look at my own marriage, I guess, but I see most marriages as being an equal opportunity situation. I look back to my ancestors when father was head of the household and breadwinner and the mother raised the family. That situation doesn't exist anymore, that man and wife can have equal opportunity careers, the wife can stay at home and raise the family as my wife is doing right now. I don't see why my wife couldn't be doing my work and I could be staying home. I think it's important that there's a fair amount of contact with the young child and she stays at home at least until _____goes to school. Where people live together unmarried? Same as my wife and I lived together for a year before we got married? I suppose I'm in favor of it. I see nothing wrong with it.

Should there be a change in the structure of marriage?

I guess not--I don't see what the change would be.

Views on divorce?

My view on divorce? Personally I'd like to see fewer divorces. I'd like to see attempts to divert divorces, probably more counselling more immediate help before the marriage goes, for two years and ends in divorce. Maybe two years prior to that it could have been solved--obviously the reason for divorce is some sort of communications problem or misunderstanding that can be resolved or alleviated. If it has to be it has to be.

Views on abortion?

I don't feel there's any need for abortions in Canada. A country which has a population problem should probably look more to abortion than to Canada which has a zero population problem. Where it fits into the moral code of conduct I don't know. If it endangers the health of the mother there's no argument there. But strictly on request, it should be discouraged.

Views on contraception?

I'm in favor of it.

Views on homosexuality?

I disagree with it.

Views on women's liberation movement?

I'm in favor.

Views on drugs and alcohol?

I feel there should be restraints governing the use and sale of alcohol. As for drugs, I think there should be good controls on the use of prescription drugs--I don't think there's any need for illicit drugs and there should be more control of the source.

Views on prostitution?

Well--I don't know--I suppose if there was some real strong control on it, it would be alright.

Views on gambling?

Again--if it was controlled.

Should the above be legislated or left to choice?

I think they all should be legislated and the individual choice be available within the legislation.

Government

Values of the politician?

Not as good as it should. I think politicians are human beings like everyone else. I think a lot of people elect them to their positions thinking they can expect great deeds from these people. There's absolutely no reason why they should think that way. I think politicians like other people get into a position and they use that position to their own advantage. I suppose I would do that too. If I was a politician at the municipal level, and I knew of some potential land development and I had the option to buy the land because it would mean a financial gain to me I suppose I would do it. If I was at a higher level in the federal government and I had an opportunity to appoint my wife's brother to a position, I probably would do it too. Then I would probably come under criticism for profiteering. People themselves are deceived when they elect a politician. They don't know that much about the person to begin with and they don't give politicians the same requirements as say a doctor. You wouldn't have your appendix removed by someone who was merely interested in medicine, you'd want some kind of qualifications--yet there's no qualifications anywhere for being a politician, anyone can be a politician and it's a serious job. You're running the country. There's no requirement for a degree in political science, or anything, is there? That's my biggest gripe.

Best form of political control?

A democracy similar to what we have in Canada or the U.S. I don't subscribe to communism or socialism--I suppose a working democracy.

Too much government?

I suppose in some instances there can be.

Too little government?

I suppose there could be too little. I think governments should exist to give people a comfortable life. You know, how far government goes beyond that I don't know. Whether the government should be selling license plates, or liquor, etc., a lot of those things could be handled privately. The post office too--many people believe it could be handled better through a private system.

Should all people have the right to vote?

Yes, depending on age and ability of course.

Are there inalienable rights?

(Repeats question) Yeah. I'm not sure I understand the question. Are you saying there's a law for two people but it affects one and not the other? It's been proven even in courts of law, one person could be punished for a relatively small crime, another person could be set free for commiting something far worse. It can't be controlled. You can't have equal laws for all people. There's no way of enforcing it. I'm not saying it shouldn't be but it can't be enforced.

Are you in favor of participatory democracy?

Yes I am.

Views on prohibition?

In what type of commodity? I don't think total prohibition is necessary. We could have sterner controls on the use of alcohol. One of the major things is driving when drinking. What is it now--six months--maybe that should be increased. I don't know. I don't favor it.

Views on censorship?

I'm in favor of it when necessary.

Views on war?

I'm not in favor of it. I don't think it's necessary, but it's inevitable. I think all possible means should be attempted to convert wars in all circumstances. I suppose they come into being because of people failing to understand each other.

Views on gun control?

I'm in favor of it--if I understand it--every weapon should be registered and automatic weapons should be illegal. Of that I'm in favor. I don't see why anyone has to hide sporting guns. They should be happy to have them registered.

Views on military conscription?

I don't think it's necessary in peace time.

Social Benefits

Views on unemployment insurance?

I think U.I.C. is good--I think it's abused. I know of people who have abused it. Again, I think it's the type of system you can't control completely. But what it's meant to do, I think it does--in many instances. I know there are people who work seasonally. they use U.I.C. as some sort of investment, or something. They make a lot of money in the summer, pay a lot of money into U.I.C. then they can sit back for two or three months. A person working on construction at $4,000 per month, you make a proportion of that from U.I.C. even though everyone pays the same amount into it.

It's bad in the sense that there's no work for unskilled people and a demand for skilled people. We're short of the wrong type of people, so I suppose there should be training programs, short term training programs to get people into a certain line of work and then on the job training programs after that.

Views on medicare?

Very good. Should be extended to dental and to eyes for glasses.

Views on pensions?

I think they're good.

Financial Institutions

Views on usury?

Usury--I'm not sure I know what that means--well we're coping with it. I don't think there should be any need for that.

Views on credit?

I use them and I think they're good. There should be more credit education available to adults and to students--tie it into the school or make exams required for credit cards; it's too easy.

Views on bankruptcy?

It's a last resort but it should carry with it--I don't think a person should be able to go bankrupt and two years later be able to borrow $100,000. It can happen because of the system which allows your personal life to be protected.

Views on mortgages?

I agree with mortgages. We need them.

Teacher G

(d) View of Man

I perceive other people the same as I perceive myself; we're here for a very short time, we're born, we live, we die...the right of one individual should be no more, no less than any other... I think life is difficult to define...one student is no less than another...I could care less if they were black, blue or green...they are all human beings, they make mistakes, I make mistakes all we can do is try...through trial and error... we all have to strive to achieve so that the world in which we live is a better place...one thing I don't like about it is the taking of hostages or acts of war or aggression. I cannot conceive...it's made me apolitical.

Do you perceive yourself to be an optimist or a pessimist?

I consider myself to be optimistic. There are forces at work which try to undermine this sort of thing--but I'm optimistic--the people I went to school with are still my friends--we have formal close associations and roots, to this day--moreso than my children were able to get going through the city schools. Mind you, I went to school in a small town. I think you tended to form closer associations--these have lasted to this very day. Both my wife and I, and when we meet quite frequently we enjoy each other's company--I think they are just as optimistic about it as I am. Many times we wonder, we look at the economy, the threat of war.

ARe you a pragmatist?

I would say, yes.

Do you perceive man to be basically good?

I always have.

What does social change mean to you?

A course of action which changes hopefully for the better. One doesn't know till one tries. It takes a number of years for people to realize--we aren't as Utopian as one had hoped. It takes a number of years--people have to change first in their attitudes, in their way of thinking before change in general can come about. I think this is one of the reasons the nurses are going out on Friday--they've been trying to "change" people's attitudes about what nursing is all about, what health care is all about. These things take time to change. Perhaps strong measures have to be taken to make people more aware and bring about certain changes.

Do you welcome change?

Change for change's sake--not necessarily. Change for better--yes--I'm glad there is change --I've changed--we've all changed--this is a part of life.

Are times better today or?

Yes--our way of life--certain values may not be for the better--uncaring man for fellow man which we find in the large urban centers--not a change for the better; other things may be for the better.

Views on the elderly?

Elderly not viewed as they used to be, I think elderly have a lot to contribute in terms of experience, etc. They tend to be retired early, placed into old age homes, moreso than in the past when they were part of the nuclear family. Elderly are viewed by society as having come to the end of their life or usefulness as citizens.

Are all men created equal?

Yes and no...depending how one wishes to define that...not all people are equal health-wise, some are disabled, some are not...some are born with mental ability, some are not...generally I would say no...some people are born into poverty, some are not...some with severe handicaps, some are not...(probe), No...no human being is any more important than another.

Responsibilities in marriage?

For us--I view marriage as a partnership--a oneness--I think I was very careful in arriving at the decision to marry--because of our cultural background--where I didn't know of anybody who was involved in a divorce--it was a very stable type of arrangement. I think stability in marriage is something both people have to work at--really work at--there were many situations where by imposing one's will on the other, we could have dissolved the marriage. It's not easy to live with another individual. Your attitudes, your beliefs may be contrary--you have to respect another's beliefs--it's a partnership--in our own marriage, it's a 50-50 thing, whether it's financial or decision making, etc. With my children, the only role, was to set an example, to love their mother, to give stability to my marriage and to pass on certain values to my children with the hope they might make the same sort of choices--whether or not they will--who knows.

Should there be a change in the structure of marriage?

> I would hate to see my children enter the type of marriage--one of these quickie deals--in a year or two, to find it hasn't worked out. Marriage is the most serious decision one makes in life. I don't like common law--but I can't condemn it. Like the Indian who says 'walk in my mocassin.' I don't know if I were a teenager today, what my choice would be--if the social pressures indicated this is what one does--but being what I am I could not.

Views on divorce?

> I am opposed to divorce, as I am to abortion. If it arose in my own case, I would not be divorced. Somehow I feel when I took the vows of marriage, I did so till death do us part. I think before a person enters into marriage, there has to be a lot more thought, consideration, counselling, etc. given in the area. I think a lot of people rush into it and then try to get out of it as readily. It takes years to understand oneself, let alone another individual--if people can't make a go of it then perhaps they should lead separate lives.

Views on abortion?

> Totally opposed to taking a life--I have never given birth but I have been responsible for birth. There are ways men and women can avoid conception other than abortion. I think a person has to pay the consequences. If you're prepared to take life away then you should be prepared not to produce that life.

Views on contraception?

> Alternative or answer to abortion--a way to control birth. Onus on men not only women. If I were a woman, I would think twice about taking the pill. For men there is the alternative--vasectomy.

Views on homosexuality?

> Not in a position to judge someone else's lifestyle--if no one is hurt in the process--they are human beings too--who am I to say it is wrong?

Views on women's liberation movement?

> I don't know what in the world women were liberating themselves from. If it was equal pay for equal work, I don't think any man would oppose it. But some of the things which emerged from women's lib, were crap, sheer crap. Burning the bra, you name it. No woman can liberate herself from the biological function of giving birth. Is this what she wanted to be liberated from? No one can change that fact. To this day I still don't know what women's lib was all about. I don't think the terms were ever clearly defined by women.

Views on drugs and alcohol?

> I view alcohol as a drug. As a chem. teacher I have learned to have a respect for drugs, chemical drugs the young experiment with. I have a nicotine habit--difficult to shake. I'm not an alcoholic--I do drink moderately. I don't crave alcohol. In good company I probably over indulge and suffer the consequences the next day. Alcohol has been around longer than chemical drugs--a lot is known about it. It doesn't effect two people in the say way--some people become violent, some become addicted to it. It's a social problem--I don't think we can ignore it. I would be afraid to experiment with drugs like the young kids who know nothing about biochemistry or the workings of their body. Someone says it's great stuff and they take it and hear the Boston Symphony. I find it very frightening. There's big money in drugs. I would like to see the pushers--here's where capital punishment is justified--you are totally wrecking another person's life for the almighty dollar. Therapeutic drugs--I think twice before I take an aspirin. I wish there was some way to control these illegal drugs. I find it frightening--even my own children will be exposed to it.

Views on prostitution?

> The world's oldest profession. I think if it were legalized we'd have fewer problems. I've never met anyone who had V.D. but I think if it were legalized it would clean up the act. If one were to go through health inspection--it's going to be around--sex is a powerful urge in women and in men--it's a fact of life.

> The way it's done now--the way cops hassle them, the big crime behind it--I'm against the exploitation--it should be legalized as in some countries. It's the only outlet some people have as sexual beings.

Views on gambling?

> Life is a gamble--every time I drive--I don't gamble--I buy the odd lottery ticket--it can be controlled--if not people find ways to do it.

Should the above be legislated or left to choice?

> Certain things should or have to be legislated by law --speed limits -- but people should have the choice to pursue these things if they want.

Government

Views of the politicians?

> In general, I view politicians with a great deal of skepticism, suspicion. I think there are really good politicians, and bad politicians. I don't think our political system as it is currently structured does justice to our politician...how can one person represent people in a geographic area that stretches thousands of miles versus one in an urban setting of a very high density, to spread himself a thousand different ways...to become aware of the consensus of opinion represented by that group that he represents are...When I was in grade nine I was interested in politics, I enjoyed social studies, we looked at political systems...I considered taking political science at the U. of A.--I never did...I was extremely interested in politics, I saw it as a very exciting career...to be where the action is... to implement change. Unfortunately I don't hold that view today...in general, I am very suspicious of politicians, I have a very sour taste in my mouth, federally, provincially or municipally...I think politicians are for politicians, they don't have the background or the needs of the people they represent... they are out to make a name for themselves, to better themselves...I don't necessarily view them as dishonest but out for their own good...they have the best pension plan...I think some politicians really try, I have a lot of

respect for some...for the majority I have very little use...they don't reflect the values of society...not that the values of society are always right. People in Canada may view capital punishment in a different light than the politician...I don't know who is right...unfortunately I think the way our political structure is now it leaves very little room for them to stray from party lines, they must vote as a block...I don't think this is necessarily good...I think a lot of them are hypocritical...as far as values are concerned, whose values...this is a difficult thing to pinpoint...who is to say my values are any better than yours...I think the politician is in the same straights as anybody else in society...as teachers, as anyone... I think if we stopped to think about values... what they are, there would be very little we could agree upon...whose values...Trudeau's...?

Best form of political control?

Accountability to the people one represents, in order to control what we have--one has to be aware of the other alternatives-- how enforcement maintains a certain lifestyle-- what we hold dear--it could be abused--I would never want a police state--or some big brother watching me constantly in order to control the society in which I live--the way we have controlled democracy in the past is the way it should be controlled in the future--I certainly do not want to see the sorts of controls that were suggested in 1984.

Too much government?

Yes, we're close to 1984, we're governed to death. This is not what government is about. By government, do we mean the civil servants or the politicians who decide. I can't see a politician who is a lawyer tell a farmer how to plant his crops, etc. Boards are better.

Too little government?

Yes, we would have anarchy or chaos. We need some organization.

Should all people have the right to vote?

Those who can demonstrate the capacity to express themselves should have the right. Those who are mentally incompetent should not. What is a person voting for? Is he aware of what he is voting for? I like to discuss with my legal friends--if I were to be tried by judge and jury, who are my peers. If I am to be judged, who are my peers...an uneducated man...a tiller of the soil...a millionaire at the other end of the spectrum who doesn't know poverty...I think the same thing applies to voting...once a person has been accepted by the nation he is entitled to the same rights and privileges as anybody else...regardless of his background...if he has contributed to the nation he is entitled to vote.

Are there inalienable rights?

Yes, the right to live, to exist, should not be taken away from anyone.

Do you favor participatory democracy?

Yes.

Views on prohibition?

Of alcohol? Whatever is denied to an individual becomes very exciting. When I was growing up you had to be 21 to go into a bar--so you tried to go in sooner--you had to be 16 to go into a poolroom--for example, prostitution--is not accepted in our society--yet it goes on every day--we read in the paper about 5th and 6th street areas and Jasper Ave. Eddie Keen and others are trying to legalize it. Whatever is denied people becomes extremely exciting--man is a very curious being--to deny alcohol--people would make their own.

Views on censorship?

This is one area where I think there should be a body of individuals representing a cross-section of society--I would hate to see a system where one person decides for everyone else--the movies I had to see in U.S. which were censored here--I couldn't see what all the excitement was about--Tom Jones and the Old Social Credit Government--Hustler Magazine--I'd like to see why it was banned--I don't want one individual deciding for me--a censorship board--could withhold certain things from people. I think if hijacking were not publicized in the early 70's as they did--no one would have done it--glue sniffing--we have to educate people on a much broader scale about it--this aroused the curiosity of the young to try--they may never have been aware of this sort of thing. There are certain fields of knowledge in society that should remain so--do we have to know about everything? While I'm opposed to censorship per se--re what is good or bad for me--but if certain information is harmful to society, it should be withheld.

Views on war?

The one thing about man I just can't fathom--what man perpetrated on man in Vietnam--I just can't fathom. I am opposed to war.

Views on gun control?

I think it's necessary. Guns don't kill--people kill. In the three years I spent in the U.S. there were a number of incidents I found frightening because people were allowed to carry guns.

Views on military conscription?

I'm opposed to war--but if my country were attacked, I would defend it--if the only way to do it is through conscription, I would be for it; otherwise I am opposed to it.

Social Benefits

Views on unemployment insurance?

It's a good thing, it can be abused by people who know the loopholes...this doesn't mean U.I.C. is bad...there are groups of people like ourselves...so I don't like the compulsory aspect...we haven't got a hope of ever benefitting from it...it should be like car insurance...we hope we don't need it but it's there...maybe we need a new form of U.I.C. A lot of students want out...they don't want an education but they want to be paid the same wage as a medical doctor...a lot of people want to get something for nothing...one has to invest before one can derive...this is another thing that frustrates me--want ads--ask for a special skill--jobs are available--society has changed--human resources are required to fill those jobs--I think it requires a special type of education--this is one of the things in society that schools haven't quite accomplished yet--in order to train people for some of these things--how many of my science 11's could become computer programmers? The unemployed will continue to exist. I think there are certain jobs I could never fill and so would be unemployed.

Views on medicare?

Basic right--best deal for health, man has achieved--many can not afford the cost of health--his basic right--a healthy individual means a healthy society.

Views on pensions?

Pensions are necessary for people who can no longer work...they have to exist somehow... we don't know what an individual did during his life...he may have worked harder than you or I...but made a lot less...certain basic rights...housing is a basic need...not everyone in the same kind of house...those who contributed more to society should be able to live a little differently.

Financial Institutions

Views on usury?

There should be controls against it. I can't see one person benefitting from the misfortune of another. Maybe one should pay income tax on it.

Views on credit?

Good--can be abused--not many people know how to handle it. Many people could not obtain the things they enjoy if not for credit cards. I find it a convenience to pay once a month.

Views on mortgages?

Housing is a basic right for every individual, how else can you come up with the funds to buy a home?

Views on bankruptcy?

If it is legitimate--not someone looking for loopholes--I think it's morally wrong--if it's legitimate what alternative have you got?

Teacher A

(e) View of the Student in the World of the Classroom

The student should be trying to use their educational capacities, their abilities to get the most out of education to prepare themselves for what they are going to do after school.
I think they are limited in many ways because of their group. I think they should explore different avenues if they, I don't know how to say it. All of us may or can be regimented into one line of thinking and learn from different groups and can expand.
I'll talk to an individual and say, "What are you going to do after grade twelve?" This group is the same as any high school student, they're not sure what's going on--they're here in twelve, you ask them what they're going to do and they're still not sure.

Views on the elderly?

I think they (youth) conform to what society does. In the family unit the elders are respected a great deal. But as they get older they conform to what society does.

Teacher B

(e) View of the Student in the World of the Classroom

The youth--high school generation or younger--go through a stage where they don't have respect for the older generation--because the older generation does things a little slower rate than the younger generation--there's a conflict just in the way they are at that particular life stage. Lebanese student has certainly some adjusting to do, and probably feel uncomfortable at first. I think they're starting to feel good about themselves, once they do adjust. I don't know exactly how they feel. I guess I've never queried them on that.

Student values?

I can't really say I've observed any particular values which they have different from others.

View of the elderly?

In the oriental countries there is a tremendous amount of respect for the old people--they have a tremendous amount to contribute, and many times the younger generation tends not to listen to them.

Aspirations?

I would think that ——— has pretty high aspirations--the other two I'm not sure, they're pretty typical high school students and their aspirations are pretty hard to tell. Very few high school students actually have their minds made up as to where they're going.

Teacher C

(e) View of the Student in His World of the Classroom

Students take a lot for granted. They take it for granted that they can come here and get an almost free education. They take for granted a lot of things they have at home. I know a twenty year old who has just gone out from home and he's really had quite an adjustment to realize he cannot step into the same lifestyle he had at home. His parents worked 25 years for that lifestyle. All of a sudden he's realized he has to work to get those things. They take for granted that all the groceries will be there. If we run out of carrots they're quite upset. I think a lot of them are really gluts--but it's the society they've been brought up in with all the advertising and the consumer push--how we have to have this and we have to have that and we don't have this you're not being cool, you're not part of the group if you don't have that or don't do this. I think it's pretty hard on them these days to maintain their individuality without being left out of things. I do find they're not willing to put as much work into their courses as they did when I started teaching nine years ago. It could be a difference between the schools--because it was a country school. I find them more willing to do extra work--of course they didn't have after school jobs that these kids have. There's a real conflict here between the school and the jobs of students, which maintains the life style that they're used to. I feel the peer pressure group is very very strong much moreso than the family. Although with these Lebanese students there's a strong sense of family. There's a lot of pressure to have the nice clothes, nice cars and therefore they have the jobs to maintain this kind of lifestyle for them. I do think peer pressure is a very great thing. The only thing I've noticed, and I don't know whether you'd call it a cultural or a value thing--is what I mentioned about them not being able to use a pork product. That's the only thing I've ever noticed. I think they tend to assimilate quite well.

Views on the elderly?

I think the youth are very careless about feelings about the older generation. It must be frustrating to be not as physically or mentally capable as they were. It must be frustrating to feel yourself degenerating.

Aspirations?

I've noticed they all like materialistic kinds of things. They all want flashy cars, the expensive gold jewelry, the nice clothes. There again that's why I probably thought they were from the upper classes in their country. I know a lot of them have travelled back to their country too, which would not be a cheap kind of trip. When they go it's mom and dad and the kids and the cousins, en masse kind of thing. I have noticed they do like nice things though they do seem to be quite willing to work for them in that they do have after school jobs.

Teacher D

(e) View of the Student in His World of the Classroom

I think they feel there are limitations as to how far they can go--I would hope that they all know they can go to university without too much expense--I'm not sure they do--I know they know they can get out there and get good jobs and work but I don't know if they know higher education is available to them--(probe: their relationship to world and others). Very close to their own group.

View of the elderly?

I really don't know how they view the elderly.

Aspirations?

For the boys, it's very important that the boys have cars, dress well and get out there and make some money--but I don't think any of them go to university. But they do have jobs after school. Some of them--two jobs. They're wanting to get out there to work and make money. The girls--I've had two; one was very pretty and one was very plain. The pretty one, very into makeup and clothes. Her girl friends were Arabs and they'd come to the door all the time and talk about their parties and social functions wherever it was they went--(probe: girls career oriented?) Very into looking good--to entrap the men (probe: home) yes--I didn't get any ideas of careers. Very average students. I heard from one of the teachers about one of the girls--very pretty, very attractive, pleasant to be around with but it just isn't there--she just hasn't got it--doesn't want it.

Teacher E

(e) View of the Student in the World of the Classroom

That's a very general question. Hopefully the student is here to receive information and to interact and to learn social skills and skills for use in his vocation later in life.

Aspirations?

I don't know anything about their aspirations.

View of elderly?

I don't know. Youth is very impatient with older people. Perhaps they picture the elderly as being very conservative and very slow.
I know my family and my wife's family, the children are very loving or very considerate.

Teacher F

(e) View of the Student in the World of the Classroom

I'd have to comment on students living in Canada. I see students concerned about a lot of the aspects I'm concerned about like high cost of living and high mortgages, because we just got over the hippie generation--move out to the country and do your own thing and the long hair and the messy clothing. I find most students today to be well dressed, a lot of them are working, drive nice cars, a lot have part time jobs and are concerned about financing moreso than ten years ago. I feel everyone has some awareness of economic problems, social problems. Probably things that go along with a bad economic situation, probably an increase in crime with more people unemployed, welfare, U.I.C. are possibly on the increase--I'm guessing.
I feel that probably that minority ethnic group has expectations similar to me, talking from the economic point. I'm sure they share the same concerns as far as work, money. Social problems--probably very different from mine.
I can't help but think that a minority group--I think Lebanese are a visible minority group, maybe people look at them and don't know where

they come from, East Indies or West Indies, or Middle East or where. I think that probably these feelings of social problems are different from mine. Maybe they feel persecuted whereas I think they aren't. (probe) I guess I feel I just don't know their wants, needs, their personal situation well enough to really say it's this way.

View of the elderly?

Probably like ourselves--I haven't talked to them about the elderly. I'd only be guessing. I still see the younger children giving their grandparents the respect assumed--respect and understanding.

Aspirations?

If I did it would have been with ———. If he did tell me, I don't remember.

Teacher G

(e) View of the Student in His World of the Classroom

...the student fits into the same general milieu as everybody else does...part of the process of growing up of existing in this world ...re the cultural beliefs of others...I respect them as I hope they would respect mine whether I agree or disagree with them. I don't think the views I hold are any more or less important than anyone elses, or any other ethnic person... if a person wishes to wear a turban...it's up to him...I can't change that any more than he can change my beliefs...I don't think any one really knows the answers to these things... I think we have to try to understand and respect the individual...whatever the religious beliefs are I think that underlying them are do unto others as you would have them do unto you...extreme behavior...killings cannot be allowed.

View of the elderly?

Youth view elderly same as society in general, that is, as burnt-out, as far as usefulness is concerned -- judging by the number of people placed in these institutions by their families.

Aspirations?

It varies...some are here because they have to be here...some aspire to greater things but what their goals in life are I couldn't answer... it's true of any student...you sometimes question what they are doing in high school...

Teacher A

(f) View of Education

Teacher education?

No--there was no guidance given in the teaching of minority ethnic groups. I think it's hard to say if there could have been. They may not have been aware of it at that time. They probably are aware of it but whether someone's going to do that type of course work, I don't know if anyone's going to do it. (probe: native) I think it's a necessary part of education. You go to any junior high in the suburbs or any high school and you just look at it. Many times, I look at my class and I say Gee, I'm part of the United Nations--here I am.

Educational institutions view of man?

I think they believe everyone should get an equal education, an equal opportunity.

Religious/ethnic schools?

Yes, I think so--to compliment our instruction. I think we should have public and separate schools.

Purpose of school is assimilation?

I think so. It's our society.

Compulsory education?

Yes--well--it's hard to say. If my girl could receive an adequate education somewhere else and I could be sure she could qualify for our regimented schooling system--I'd prefer she go somewhere else--would you call private schools compulsory? Not really, you could take them or not.

Sex education?

More direction should be given in the home. Sex education should start in the home.

Teacher B

(f) View of Education

Teacher education?

Virtually none--at least none for me--as of eleven years ago there was none--methods courses, etc. didn't prepare you for any kind of situation, they didn't prepare you for minority groups--for health problems you may have in your class, or for any attitude problems or emotional problems--they did a pretty poor job in preparing you for any of those things--most teachers do a pretty incredible job--considering the background they have in things like that--maybe these things are hard to teach but I think an effort could be made. (Probe) I think so--if I had been aware of some of the values, the attitudes of certain minority groups, possibly I could accept them easier--I couldn't accept ———'s attitude in grade ten--I found it very unacceptable--it annoyed me--it really did--after talking the situation over with various people--I got a little bit of insight from other peoples experiences and how they would respond to it--

Educational institutions' view of man?

That's a hard one to put into words. The school system views the students, I believe, too much as being the same, and their education system is aimed at the middle of the road North American student. But then considering the type of education we have, the system we have, how it works, this is where I believe it has to be aimed, there has to be a little more flexibility for the minority groups, whether they be emotional, gifted students or whatever, but I think they view man as being the average man.

Religious/ethnic schools?

There are ethnic and religious schools and in some cases, I think they are very good schools. So I think there's room in the society for those things. (probe: public and separate systems?) I don't think I agree with that. I don't see a need for the two systems.

Purpose of the school is assimilation?

I think that should be one of their functions.

Compulsory education?

Yes.

Sex education?

It should be taught in the school because it's not being taught in the home. Even the family I came from, it wasn't taught. I come from a fairly good background and I guess good per se--economically--for those kids who have no home life--I think it can be dealt with in the school, through the media. There are a lot of different avenues--but definitely in the school as well.

Teacher C

(f) View of Education

Teacher education?

The only education courses I have were the one year--(PDAD program). I was disappointed in the courses generally as far as their preparing me for teaching. As far as them preparing me for teaching students from a different culture, there was little if any preparation. I have three ESL students and I have to do different things for them--university didn't prepare me for this at all. I've never had a Lebanese student who couldn't speak English.

Educational institutions' view of man?

I know what you mean--but I don't know how to answer it. I really think what they're trying to do is give people an overall education--to kind of prepare them for different ways--where their interest and aptitude lies. I think they're trying to encourage basic lifestyles. In modern living they learn things they can apply. The foods courses do the same. I hope they steer away from too much theory and give students more practical courses.

Religious/ethnic schools?

No. (Probe: separate and public systems?) I don't know how closely they correspond--other than what's the religious training. I think if there's a coordination between the curriculum--I think it would be fine. I have no opinion one way or the other. I think they're alright the way they are. They have a choice right now--whether they want to go to the public or the separate system.

Purpose of school is assimilation?

I think they are to a certain extent now. I think Canada is Canada and we should be Canadians first. And the other cultures should be assimilated into the Canadian culture. I'm not saying leave your culture totally--but be Canadian first.

Compulsory education?

I thought about that--but I haven't decided one way or another. I think because it is compulsory too many people take advantage of it and don't put in the effort they could. I know these ESL kids that have come over, it's not compulsory, it's a matter of the elite, or those who really can afford it, or have good marks, they can continue, they value it much more highly than the kids do here where everybody goes--I think it should be compulsory to a certain extent. The way it is now, is best where they have to go to a certain age.

Sex education?

I believe it should be taught in the home. Unfortunately it's not being taught as much as it should. I'm a firm believer in the home as a determiner of a person's values and attitude, therefore sex education should be in the home.

Teacher D

(f) Views on Education

Teacher education?

Not at all. I went to University of Saskatchewan at that time--1960--there were very few ethnic groups--not like the University of Alberta (probe). Saskatoon--I went to high school with a supposedly integrated population--Indians were bussed in and into their own rooms. To get out of their little groups into the higher academic stream they had to be smart, really smart--and aggressive--one went to university out of sixty I started with in grade IX--I doubt if he made it. They were bussed to their residence where they all lived and they were all thought of as being dumb--9F--who wanted to be in 9F? As for teacher education I never learned a thing--I got more out of sociology when I took my B.A.

Educational institutions' view of man?

They should all be treated equal (Probe: should or are?) yes, are.

Religious/ethnic schools?

No--do you mean like Talmud Torah--I just said no--but if they want to do it, I guess it's all right. (Probe: separate and public systems?) No. I think it should be one.

Purpose of school is assimilation?

(Repeats question). I think it should--yes--not solely for that purpose--I think it's better the students be together (probe) No, I don't think they should lose their identity.

Compulsory education?

Yes, you can't force education, but they should be doing something--yes, to a certain age-- fifteen...

Sex education?

Both places.

Teacher E

(f) View of Education

Teacher education?

Actually we didn't dwell on minority groups. I did take training for gifted students and exceptional students. In a way that translates I think because every student has to have a great deal of attention given to them. Whether they be from a minority or whether they're exceptional children. I think a student has to count on teacher interaction. That's the best way to work with gifted children or children that are exceptional. I suspect that's the same thing with minority groups or normal Canadian born children.

Educational institutions' view of man?

Being a department head at times it's like a head of cattle. Each student's worth so many dollars but when you get into the classroom it's different--I have to count on each one as an individual--I know our institution has been placing more emphasis on dollars and management and so on. It's dichotomous. It's very different for the teacher to interact. I don't know whether the regular classroom teacher feels that way or not. That's how I feel.

Religious/ethnic schools?

No. If an individual wishes emphasis to be put on their ethnic or religion, they should be allowed to do so after regular school hours. (Probe) I've never been very happy with public and separate schools. I can see some schools--such as separate being very upset about their children being assimilated and they have very little control over the students--but I've looked at other small towns in Alberta and Saskatchewan--who operated very successfully with one school for all the religions and it doesn't seem to have a great effect on the religious community whatsoever.

Purpose of school is assimilation?

I would hope not. I would hope that is not the major thrust of education.

Compulsory education?

Yes.

Sex education?

Both, home and school.

Teacher F

(f) Views of Education

Teacher education?

It didn't prepare me in any way to handle people from a minority ethnic group. Again, I don't perceive Lebanese students as being that much different that it would really require special training. They seem to fit in quite well. I think there probably are things that the university could do.

Educational institutions' view of man?

Probably as providing an essential service, I think education should be considered an essential service. In my area, industrial arts, I don't want to sound overly pessimistic, but the economic status in the country is going to affect our area where we use a lot of expensive material machines and equipment, than in the academic area where possible financial cutbacks in the math area would not affect it as much (probe) The end product would be an intelligent being that would work, live, relate to other people, at all levels, those who could contribute more, maintain a professional status. No students are going to be alike, they're all individuals and are going to fit into society somewhere within their own level of capability.

Religious/ethnic schools?

I don't think so--at least not in Canada; there's no reason for it. (an after thought) I think they should be available in the evening, not in the regular school system. I don't think the two systems affect the overall system in any way.

Purpose of the school is assimilation?

I think so definitely--because those students are going to be in a society where the majority have gone through that type of school system anyway and they're going to have to live with the standards of those people. There will still be adequate opportunity to learn about one's culture.

Compulsory education?

Definitely.

Sex education?

Both in school and home.

Teacher G

(f) Views of Education

Teacher education?

In the days when I went to university, which is quite a while back, there was nothing to prepare you for minority religious ethnic groups...I have had to learn through trial and error...through experience...I've taught Indians and refugees from Vietnam. I think we are more aware of them now than we were then... I don't know what the university is doing in this area...I do know that local services are being offered to teachers of local minority groups. There is a lot that can be done and should be done...in this area...I think if I had such training I would become more aware...would understand situations...become more tolerant...even change your attitude and prejudices.

Educational institutions' view of man?

One of tolerance, acceptance, recognizing that there are minorities who also have rights like any other human beings...but here again it is trial and error...you have to have a situation present itself before you can cope with it.

Religious/ethnic schools?

No--not ethnic schools--what would it accomplish? As they are now, it's good--ethnic schools would lead to more misunderstanding. Religious schools providing a common curriculum I don't object. If it exists only to promote a certain culture. I'd oppose it. Talmud Torah--I don't oppose it. As long as it's not forced onto someone else against their will.

(Probe)....Not opposed to the systems but have never understood the need for the two systems. If one group wants to pursue certain religious ideas--fine. Maybe it's good our system allows for freedom of choice. Unfortunately if I were growing up in a community which was predominantly Catholic and I were a non-Catholic, would I want to be forced into a situation? The same is true for Lebanese Muslim attending in our public schools which are mainly Christian point of view--maybe contrary. If there were enough of them to have a school like the Talmud Torah--fine. There has to be a certain basic concept throughout these. I can't see the necessity of schools along 132 Avenue alternating.

Purpose of schools is assimilation?

Yes, we need some assimilation within a multicultural milieu. Basically we are all Canadians first.

Compulsory education?

Up to a certain age--yes. Beyond a certain age some do not benefit (mentally handicapped). Every person should have a certain basic education--reading and writing.

Sex education?

Should be taught in both the home and the school--some people are very uncomfortable with it--I think it's a very natural, fundamental part of every human being--an individual recognizes himself as a sexual human being almost from the day of his birth. Many homes are not comfortable with discussions of sex--sex means different things to different people--young children want to know what a male or female is--I think schools can offer much information than the homes can. On the biological function, schools can give information--not on pornography, etc.